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PARSONS COOKE.

THE benefactors of our race should not be forgotten. Among all who are justly entitled to this distinction, none occupy a higher place than men who have assisted in the discovery of religious truth, and have been able and successful in its maintenance. The highest interests of mankind, for time and for eternity, depend in no small degree on a knowledge of what the truth is, and on a cordial acceptance of it. Error, whatever shape it may assume, and however plausible or pleasing, can do no man any real good. It can only deceive and mislead, perhaps to one's eternal undoing. But religious truth, when clearly understood, and heartily embraced, involves, as a legitimate consequence, the salvation of the immortal soul. Considerations of this nature have led to the preparation of the ensuing sketch. We propose to speak of an eminent and fearless champion of the Truth.

Parsons Cooke, D. D., was born in Hadley, Massachusetts, February 18, 1800. He was the son of Solomon Cooke, and a descendant of Capt. Haron Cooke, who was conspicuous among the early settlers of that vicinity.

He graduated at Williams College in 1822. After leaving college he found it necessary, for the extinguishment of some debts contracted in obtaining his education, to engage for a time in the work of teaching, as principal of Westfield acad-

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emy. He then returned to Williamstown to study divinity with that eminent theologian and prince of preachers, the Rev. Edward Dorr Griffin, then president of the college there. This eminent divine is well remembered by the writer, and by many others, as an able and bold expounder of the Christian revelation. To him it was owing, more than to any other man, that the long captivity of the church was turned in the metropolis of this State. The clearness and power of Dr. Griffin's eloquence was doubtless a reason which impelled Mr. Cooke to place himself under his tuition. He did not undervalue the advantages enjoyed in theological schools, but supposed them overbalanced by the teaching of one who has scarcely, if ever, been equalled among uninspired men in the powerful and clear exhibition of divine truth. It is not too much to say, that without being a servile imitator, Mr. Cooke was a worthy follower of the great American divine. He had not quite completed his theological course, when he was engaged to preach in Ware village, late in the summer of 1825.

The town of Ware is in the eastern part of Hampshire county, Massachusetts, having Greenwich and Hardwick on the north, Brookfield on the east, Palmer on the south, and Belchertown on the west. It remained unsettled many years after the adjoining towns were occupied, the soil being so hard and rough that it was considered unfit for cultivation. So little value was placed on the land, that nearly the whole township was sold by the company to whom it was originally granted, for two coppers the acre. Now, it is one of the most flourishing towns in that part of the State. The population arose, from less than one thousand in 1810, to three thousand three hundred and seventy-four in 1865. Ware river, a large and powerful stream, having its source in the western part of Worcester county, passes through the eastern part of Ware, and affors very valuable water privileges. The advantages it presents for extensive manufactures, the shrewd capitalists of Boston were not slow to discover. A large manufacturing company, with a capital of five hundred and twenty-five thousand dollars, mostly obtained in Boston, was organized in 1822. A cotton and a woollen factory were soon built, and a considerable population collected from various parts of the country.

No provision, however, was made for religious instruction. There was a school-house, but no house, — no arrangement of any sort, — for public worship. There was preaching occasionally in the school-house when a minister happened along. There was a Congregational church about two miles distant, to which the old settlers, who were few in number, resorted on the Lord's day. But the factory people, who greatly outnumbered them, did not go to meeting anywhere. They spent the Sabbath in strolling over the woods and pastures, and in questionable amusements, regardless of higher interests.

There was in Ware village at this time a young man of exemplary piety, whose name was Thomas Thwing. He was a cabinet-maker by trade, and came to the village to work at that or some other business, in April, 1824. He had only a common school education, but he longed to be useful in some way to his dying fellow-men. His heart had long mourned over the miseries of a world lying in darkness and sin. Some time previous he had a strong desire to go out as a teacher and a lay missionary among our western Indians ; but the way did not seem to be open. He had lived in Boston ten years before ; had attended on Dr. Griffin's preaching at Park street, and had become deeply impressed with the truth as there set forth. The good providence of God so ordered it, in May, 1825, that Dr. Griffin, on his way to attend the anniversaries in Boston, stopped in Ware over night. Mr. Thwing, learning that his former pastor was in the place, called to see him. After some pleasant conversation, the doctor, understanding the moral destitution of the village, said to Mr. Thwing, " You wanted to go on a foreign mission, but the Lord hedged up your way. *This* is missionary ground. Now let us see what you will do *here*."

This suggestion deeply impressed the mind of the pious mechanic, and he soon acted in accordance with it. He saw around him an irreligious population, perishing without the gospel. He prayed for divine guidance, and obtained it. He went round and conversed with his neighbors about having religious meetings on the Sabbath. At his suggestion, a society was formed to procure and to support preaching. This society was made up from all denominations having representatives in

the place. A committee to procure preaching was formed, consisting of three members. Mr. Thwing was one ; Mr. Thomas A. Dexter, a Unitarian, agent of one of the factories, and Deacon Metcalf, a Baptist, were the others.

This method of operation, as might be supposed, did not work well, and did not last long. The decision was soon made to have orthodox preaching only, with the exception of four weeks. Mr. Thwing, in behalf of the committee, applied to Dr. Griffin, and near the end of summer, he sent them Mr. Parsons Cooke. Mr. Cooke, after preaching in Ware Village four Sabbaths, was engaged for three months.

One Sabbath only of this engagement had passed when he was seized with a severe illness, which brought him to the borders of the grave. This was in September, 1825. The prospect for a time seemed very dark. Mr. Thwing, who then and ever after loved him with all the tenderness of a brother, waited on him with great assiduity. One night, while watching at his bedside, the stillness of midnight was broken by the voice of the apparently-dying man, who, with trembling lips and tearful eyes, repeated from Watts' version of the fifty-first psalm, the following lines : —

> "Show pity, Lord, O Lord, forgive !
> Let a repenting rebel live," etc.

After going through with two stanzas, and two lines in the third, he paused for some time, and then proceeded, —

> "Here, on my heart, the burden lies," etc.,

continuing at intervals till he had repeated the words, —

> "And if my soul were sent to hell,
> Thy righteous law approves it well."

Again he paused, as if in deep thought ; and at length, with intense emotion, added the remaining stanza, —

> "Yet save a trembling sinner, Lord,
> Whose hope, still hovering round thy word,
> Would light on some sweet promise there,
> Some sure support against despair."

His faithful attendant, Mr. Thwing, then inquired if he found that "sweet promise," that "sure support." He looked up, and, with a countenance beaming with heavenly radiance, answered, "Oh, yes!"[1]

In subsequent life, Mr. Cooke often spoke of the solemn impressions he received during this long and severe sickness, and of the great spiritual advantage he derived from it. We cannot doubt that the earnestness with which he afterwards insisted on the great doctrines of the Bible, received at this time a new and controlling impulse. He had himself been on the borders of eternity, and he knew from his own experience that there is no hope for the sinner but in the mere mercy of God through a crucified Redeemer. He rose from what was apparently a dying bed to preach with great fervor and boldness what it most concerns dying men to know.

It was not till the February following that he was able to resume his ministerial duties. Before the completion of his engagement, measures were taken to form a church in Ware village, and to settle him as the minister. A church was organized April 12, 1826, consisting of twelve males and the same number of females. The covenant adopted was that of the churches in the Brookfield Association, and was drawn up by the Rev. Zephaniah Swift Moore, the first president of Amherst College. Of the new church, Mr. Cooke was ordained the first pastor, June 21, 1826, the sermon being preached by his future father-in-law, the Rev. John Woodbridge, D. D., of Hadley. The exercises were held in the vacant story of a new factory building; and the meetings were in the same place until a meeting-house was erected, which was before that year closed. In less than two months after his ordination, a glorious revival of religion commenced, which continued nearly four years. In a little more than five years, he gathered into that church two

[1] I had this touching incident from the lips of Deacon Thwing himself, after the death of Dr. Cooke, and while intending to write this memoir. This excellent man was, with two others, chosen a deacon of the new church in Ware Village, June 8, 1826. He passed the latter part of his life, twenty-seven years or more, beginning in 1837, as a city missionary in Boston. He was eminently spiritual and devoted to the cause of Christ. He died a few years ago. His son, Rev. Edward Payson Thwing (H. C., 1855, Andover Theol. Sem., 1858), has been a pastor in Portland, and in Quincy, and is now in Westbrook, Me.

hundred members by profession, and eighty by letter. That church, from such small beginnings, soon became one of the largest and most efficient churches in the Brookfield Association. As reported in the Minutes of 1871, it contained ninety-five males and two hundred and nineteen female members; total, three hundred and fourteen.

The rapid increase and lasting efficiency of this church resulted, through the divine blessing, from the thorough doctrinal instruction given by Mr. Cooke. The congregation were trained under his ministry to an intelligent acceptance of a sound and thorough system of gospel truth. In a factory village, the population is largely of a floating character, coming and going all the while. This church had a committee to look after absent members, and also to watch, in some degree, over professors of religion residing in the place, still being members of other churches, and to notify those churches of any ascertained delinquency. If all our churches would do the same, it might be well for all concerned.

Mr. Cooke was greatly esteemed by his people in Ware, and his memory, after a lapse of more than forty years, is still held in high honor.

Since writing the foregoing, the compiler has received from a gentleman in Boston, who knew Mr. Cooke at Ware, a letter fully confirming what has been said. He is a gentleman of the highest respectability, well known both in the religious and the commercial world, and his name, if given here, would afford an ample guarantee for the truth of what he says, which is as follows: —

"I knew Mr. Parsons Cooke intimately, and he was very far from being an ordinary man. In the first place, he was an honest and a true man, and in the next place, he was an able man. In moral courage he had few equals; what he thought to be right and his duty, he dared to do. He was more unselfish than many, and did not calculate, as many would have done, how an engagement in controversy would affect his personal interests. His senior brethren put him forward in his attacks upon Unitarians, a party which at that time had politi-

cal and State matters, appointments to office and the like, pretty much under their own control.

"He was a different man from what he was taken to be by persons who did not know him well. While he was decided in his doctrinal views, — and some would call him rigid, — he was one of the kindest-hearted men in the world. He attached strongly to himself those who knew him well. His talents and his personal character gave him great power, and enabled him at Ware to build up one of the most intelligent churches and one of the best societies I have ever known.

"At the time he was settled in Ware, his society was composed of all sorts of *isms* and denominations, and it required a strong mind to mould the discordant elements into the beautiful form they afterwards assumed. The Universalist and the Unitarian elements in the society were pretty strong. He preached what he believed to be the truth without consulting the inclinations of his hearers, and the result was, many of the young men who had been inclined to Universalism became active, working members of his church. From the time of his settlement in 1826, to 1832, there was a revival state in the church and society.

"Some might suppose that the peculiar views of Mr. Cooke must of necessity hinder a work of the Spirit of God. Such, however, was not the effect. . . . Out of discordant and unlike materials he, by the simple preaching of the gospel, and what some would call doctrinal preaching, built up a united and intelligent church. He implanted principles which are bearing fruit this very day. The Lord blessed his preaching to the salvation of many souls. His ministry at Ware was eminently a success. The doctrines preached by Mr. Cooke make first-rate *underpinning stones* for churches. They did not differ from those used by Paul and the other apostles.

"I am glad you are preparing a sketch of Mr. Cooke. It should have been done years ago."

The second year of Mr. Cooke's pastorate at Ware had not expired, when he was brought prominently before the whole religious community as a champion for the truth. In common with others who held the doctrines of the Puritan fathers, he

had marked the stealthy advance of Unitarianism, and the undue influence acquired by its abettors in our civil no less than in our religious concerns. Mr. Cooke was not a man to fold his arms and sit down quietly while such an evil was spreading over the land. He therefore preached a sermon to his people on the day of the Annual Fast, April 3, 1828, on the last clause of Rom. xiii. 1: "The powers that be are ordained of God." Starting from the position that in this country the people are the source of political power, and that if there are abuses of power the people must apply the remedy, he proceeded to show that in this Commonwealth there were gross abuses of political power; that the political influence of the State was employed to promote the interests of a small sect, embracing at the utmost not more than one-fourth part of the citizens; that the three departments of government — executive, legislative, and judicial — had been for many years controlled by individuals of this sect, who had employed this power to promote Unitarianism and to discountenance Orthodoxy.

This sermon was printed, with the suggestive title — "Unitarianism an Exclusive System," and was extensively circulated. It immediately produced a ferment in the body politic. It set men to thinking upon this matter; it made them look around to see if the facts warranted the conclusions here drawn. An answer was attempted in the *Christian Examiner* for July and August, which, however, did not appear till November. The answer was anonymous, but the author was understood to be the *Honorable* Isaac Parker, chief justice of the supreme judicial court of Massachusetts. It was he who pronounced the decision of that court in the celebrated Dedham case, eight years before, a decision founded on the veriest sophistry, and which took from the churches of Massachusetts the right, enjoyed from the first settlement of the country, of controlling their own property. It was probably this circumstance which induced this high civil functionary to commit the indecorum of appearing now before the world as a religious partisan. His answer to Mr. Cooke, of whom he spoke in tones of indecent contempt, as "a young man," "an inexperienced subaltern," and the like, was quite unsatisfactory; the real question in dispute was artfully evaded, and there was a plentiful use of intem-

perate language and of groundless insinuations. To the Orthodox, as a body, he attributed seditious aims, and the design of overthrowing our civil institutions, without alleging a particle of proof.

To this undignified performance Mr. Cooke replied in a calm, temperate, yet earnest manner. After briefly answering Judge Parker's insidious charges against the Orthodox, he proceeded to make good the positions assumed in his Fast Sermon. He produced various instances where the political power of the State, in the hands of Unitarians, had been used in the interest of that sect, and to the prejudice of Orthodoxy; where charters had been refused, where civil rights had been invaded, where gross injustice and partiality had been practised by Unitarian legislatures and magistrates, for the evident purpose of giving undue influence to the self-styled "liberal party." The dishonorable artifices and unfair management resorted to by this party were exposed in terms severe indeed, but warranted by the facts of the case. Mr. Cooke's vindication of his sermon was generally regarded as triumphant, and no rejoinder was attempted. The facts, indeed, were notorious; they could no more be gainsaid than the overthrow of Napoleon at Waterloo.

During his ministry of nearly nine years in Ware, Mr. Cooke gathered three hundred and fifty members into the church. He was dismissed April 13, 1835, and was succeeded by Rev. Cyrus Yale, a native of Lee, Mass., a graduate of Williams, of the class of 1811, a man of sterling character, whose ministry in Ware, however, terminated in August, 1837. Mr. Yale had, before coming to Ware, been nineteen years the pastor of Dr. Griffin's old church in New Hartford, Connecticut, and on leaving Ware was re-settled over the same church.

Mr. Cooke, on leaving Ware, accepted a call from Portsmouth, N. H. The call was to a church which had been formed about six years before, and in that time had dismissed two able pastors, Rev. Jared B. Waterbury and Rev. Joseph H. Towne. It was an off-shoot from the First Church, which from 1815 to 1835, was favored with the ministry of the Rev. Israel Warburton Putnam. The old church was full, and it was hoped that

the new church would not only hold its own, but would increase by additions from the Unitarian Society. This hope was signally disappointed. The ecclesiastical relations of the Portsmouth people were at that time singularly stable. The places made vacant in the old society were not filled; the members of the Unitarian Society would not abandon their young, able, kind-hearted and accomplished pastor, Rev. Andrew Preston Peabody, and the new society did not grow. The enterprise proved an entire failure; no power of man could avert the catastrophe. The new society was soon after disbanded, and re-united with the old.

Rev. Dr. Peabody, just mentioned, now Preacher to the University at Cambridge, and Plummer Professor of Christian Morals, thus conveys to the writer his impressions of Mr. Cooke during his short pastorate at Portsmouth.

"I knew him well, and saw a great deal of him. My wife's relatives lived in a house adjacent to his in the same block, and were indebted to him for neighborly attentions and kindnesses, which won their most grateful regard. His intercourse with his brother ministers was always kind and genial, and though his fame as an unsparing controversialist preceded him, nothing that he said or did in Portsmouth would have led to the supposition that he ever was or could be severe, or even strenuous, as an antagonist. From what I saw of him at that time, I should have characterized him as a strong, clear-headed, independent man, rather inclined to pet his own individualities; kind-hearted, without being social in the common acceptation of that term; with keen wit, which on provocation would readily become sarcasm; with genuine humor pervading all that he said, and even his manners in society, yet with an underlying gravity and depth of feeling and purpose. I often heard him preach on Sunday evenings, and on one occasion he delivered an address in my church. His delivery was monotonous, with a certain weight and dignity about it, but without grace, and with none of the traits of a popular orator. His sermons were written with masterly ability, with great precision of thought and style, with evidently the most solemn conviction of the truths he uttered, yet without any of the rhetoric of strong feeling."

Dr. Peabody refers to the peculiar difficulties of the new society, and adds, — "His ministry in Portsmouth was a failure, and it would have been a failure whatever he had been. Yet could it have been a success I think that he was not the man for it. . . . If anything could be done for the new society it would have been by social gatherings, pastoral visitation, and extra-pulpit agencies, for all which Dr. Cooke seemed to have an unaptness; I should think, even, a dislike. His own parish consisted mainly of persons who could not appreciate his ability as a preacher. A quite bitter hostility had sprung up between that and the parent society,[1] so that, of the many appreciative hearers he might have had in the latter, few ever came near him. His extra services were attended very largely by members of mine and other societies, who were not subjects for proselytism, though glad to be instructed and edified by a man of so marked ability. Had he been settled in the old church, I have no doubt that he would have had a successful ministry, and he would probably have remained there for life. His misfortune was in being associated with an enterprise already doomed. But while he accomplished so little, I think that he left with all who had any intercourse with or knowledge of him, the most pleasant memories, and we all felt that could he have stayed with us he would have been an honor and a blessing to our whole community."

We have been the more willing to allow so much space to Dr. Peabody's letter, because, in addition to its very kind and generous spirit towards one who had been a thorn in the side of the Unitarian body, it reveals a prime element of ministerial success, which seems to have been wanting in Dr. Cooke, and, unhappily, has been wanting in many otherwise able and excellent ministers. There is a power in the social element, in making one's self personally attractive, in being able at once to become a pleasant and genial companion, in being able to talk on any subject, in being able to meet everybody on their own ground, for the lack of which no amount of ability in the pulpit can compensate. We have all known and felt the immense difference between the man who can mix in general society, who can make himself at home anywhere; who, with-

[1] Both of them professing to be orthodox. — J. A. V.

out lowering his own dignity, can descend to your level, and, while talking himself, can help you talk ; and the man, we will not say morose, but reserved and distant, and speechless except on his own favorite and, too often, hackneyed themes. Men of deep religious feeling may yet be frank and free and cheerful. Payson, Nettleton, the missionaries Stewart and Goodell, and other faithful ministers of Christ, could be fluent and free in conversation, could interest a mixed company, could enjoy a hearty laugh, without any derogation of ministerial usefulness, and even with much advantage to their sacred calling.

But to return. Dr. Cooke's ministry in Portsmouth was not only unsuccessful, but very short ; only six months, we are informed, from beginning to end. It was, we believe, the only failure in his whole life. But though disappointed here, a long and prosperous ministry was in reserve for him elsewhere. He preached his first sermon in Lynn, March 6, 1836, and was installed pastor of the First Church in that enterprising town, soon to become a city,[1] on the 4th day of May following.

The First Church at Lynn has had a remarkable history. It is one of our oldest churches, being the fifth in the colony of Massachusetts in the order of time. It is, indeed, the oldest church, now holding the doctrines of the first settlers, and remaining in the place of its origin. The early ministers, Whiting, Cobbet, and Shepard, especially the first two, *par nobile fratrum*, were men of sound religious character, inculcating the necessity of regeneration, and preaching Christ and him crucified as the only sure foundation for a sinner's hope. Their relations with their people, extending through a period of more than eighty years, were harmonious and happy. The results of their ministry were seen in the elevated Christian character of their people. The succeeding ministers, during nearly a hundred years, were of a different character. Their ministry was of a different spirit, and they taught a different set of doctrines. Their teaching was of the sort commonly known as Arminian. At first, the departure from the old paths was scarcely observed, and no note of alarm was sounded.

[1]Lynn was incorporated as a city April 10, 1850.

"While men slept, the enemy came and sowed tares." But when the "great awakening" of 1741 extended to this place, it found in the minister, Mr. Henchman, a most decided and powerful opponent. The issue was most disastrous to the interests of vital religion. He found there, in 1720, when he commenced, a flourishing church and society. When he died, December, 1761, there were but eighteen male members of the church, two of whom were slaves. The church continued to dwindle in numbers, till, in 1791, only five male members were left and twenty-one females. The decline continued many years longer, till the church scarcely had even a name to live. During eleven years of Mr. Thacher's ministry, only one person was added to its communion. For ninety-eight years, 1720–1818, the pall of death hung over it. At the end of that period only two families in the church sustained family prayer. During many years later its life trembled in the balance, and several times the question was seriously debated whether it were not best to disband.

But God, in his wonder-working providence, had determined that the church should yet live. In March, 1818, a call was given by the church to Mr. Otis Rockwood, an Andover student. The parish were about equally divided. After several meetings it was voted, by only twenty-six out of fifty, to concur in the call of the church. Mr. Rockwood was ordained, July 1, 1818.

Mr. Rockwood was a man of thoroughly evangelical views, and of great excellence of character. He might have been settled as colleague with Dr. Morse at Charlestown, where everything would have been pleasant; but his own convictions of duty impelled him to throw himself into the gap at Lynn, and to sacrifice himself for the life of this struggling church. He was well aware of the difficulties to be encountered, and prepared in the strength of the Lord to meet them.

Mr. Rockwood preached plainly, frequently, and earnestly the doctrines of the cross, of which the people knew so little, yet hated so intensely. Opposition soon awoke, and all possible efforts were made to impede him in his work. Four months had not elapsed from the time of his settlement, when vigorous measures were taken to form a new society; at first

nominally Episcopal, but ending, three years after, in avowed Unitarianism. This secession so weakened Mr. Rockwood's society, that at a regular meeting, called for the purpose, it was seriously debated whether it were not best to break up; and the general conviction was that this issue could not long be avoided. To prevent a disaster so unhappy, Mr. Rockwood relinquished one third part of his salary, which was only six hundred dollars in all, on condition that the society would make further effort to live; and by the blessing of God the society did live! This was the turning point in its history.

In 1831, the church shared in the great revival of that year, and large additions were made to its number. But the great exertions which the pastor made in the revival, so impaired his health that he thought it necessary to ask a dismission, which took place June 6, 1832.

Passing over the brief ministry of the scholarly and eloquent Peabody, its duration only two years and a half, a ministry cut short thus early by declining health, we come now to the settlement of Rev. Parsons Cooke, May 4, 1836. At that time the population of the town was increasing with a rapidity it had never before known, and the society was, in its externa affairs, prosperous. The house of worship was found to be too small; none, not already supplied, could obtain pews; and the resolution was taken to build a larger house, — larger than any other in Essex county. The vote was unanimous; at least, no opposition was openly made. No serious difficulties were expected. It was a year of unprecedented commercial expansion. Fortunes were made in a day. The debt of the United States had just been paid off, and money was so abundant that people knew not what to do with it.

When the house was about half done, and it was too late to retreat, the commercial revulsion of 1837 occurred. For a time it seemed as if everybody must fail. Many of the members of the parish, on whom reliance was placed to carry the burden, were reduced to virtual poverty. The aggregate property of the whole society, leaving out a very few individuals, was not sufficient to pay the debt contracted for the house. The expense of the building, based on estimates of the year

before when prices were high, rose vastly above all calculation. Few had the means of buying pews, and after the sale the society found a debt resting upon them of nearly twelve thousand dollars.

The full pressure of the burden was not felt till 1840, when it came to be realized that THE DEBT MUST BE PAID, — not only the interest, which, in addition to the other expenses, had been paid with great difficulty, but the principal also; or the society would go under. Mr. Cooke now felt that if this state of things continued he must leave. Not only so, — what a burning shame it would be for an orthodox society not to pay its debt, — to wrong its creditors out of many thousand dollars! How the enemy would triumph! The debt must be paid; yet it seemed utterly impossible.

Mr. Cooke, for the only time in his life when he meddled at all in parish matters, now took hold of the work of getting clear of the debt with his accustomed energy. He preached on the subject; he conversed with individuals. Every effort was made, so it seemed, that could be made, but the debt was removed only in part. In 1847, there still remained seven thousand five hundred dollars to be paid. Many were getting discouraged, feeling that the debt never could be paid. Mr. Cooke again came forward in a discourse one Friday evening, urging the immediate extinction of the debt, and promising to give more, in proportion to his means, than would be required of others. He asserted, at the risk of being called delirious, that the debt could be paid by voluntary effort. God crowned the almost hopeless endeavor with complete success. Necessity, absolute, dire necessity, compelled the effort; all took hold; and after eleven years of incessant struggle and suffering, the First Church and Society in Lynn was free from debt, and a vast tide of reproach and insult was turned away.

The effort cost much self-sacrifice, but it cemented the bonds of union between the members of the church and society, and between them and their pastor. There was not, and had not been, a ripple of discontent.

But while there was peace within, storm and tempest raged without. Indeed, storms came from different quarters. The injudicious efforts in behalf of the temperance cause known as

the Washingtonian movement, or drunkards reforming drunkards, began about 1840. This movement in Lynn was made the occasion of attempts to divide and distract the First Society. The insane fury of the "Comeouters" was directed especially against that society and its pastor. The Garrisonian abolitionists were determined to rule or ruin. The slang and coarse vituperation of newspapers, essentially infidel, was cast upon him without measure. One Saturday evening Mr. Cooke had a visit from a noted Comeouter, who demanded permission to address the congregation on the morrow, — his speech, of course, to supersede the sermon. Of course the request was denied. On the morrow the man was present in the meeting house, determined at all events to address the congregation, and actually commenced a speech. Repeatedly required to be silent, he refused, and was by four strong men carried out of doors. Claiming Lynn as especially their own ground, the Comeouters were greatly vexed and chagrined at this and similar failures, and both in their meetings and newspapers, vented the coarsest abuse of the minister and his flock. The purpose was avowed, and steadily pursued, to annihilate the First Church. But their violent dealing came down upon their own heads.

Mr. Cooke found in Lynn a great deal of hostility to what he deemed the essential features of the gospel; a great want of earnest, vital piety; and a great deal of infidelity, immorality, and of coarse, vulgar rowdyism. Accustomed to trace effects to their causes, he was led to inquire for the cause of the peculiar state of things around him. He was led to conclude that it was largely owing to a multitude of spurious conversions. A process had been going on for sixty years, which, as he supposed, had tended exceedingly to debauch the moral sentiments of the people. A system had been at work, which, by its peculiar and powerful machinery, had led many people to believe themselves converted, and fair candidates for heaven, when their subsequent lives proved, even to the satisfaction of the supposed converts themselves, that it was all a delusion. The consequence very naturally was, these persons, and many others also, were led to doubt, and at length to deny, that there is any such thing as regeneration. They had been through the whole operation, and found there was nothing in it. It

was only a momentary excitement of the passions, a strong gust of feeling, produced by loud and vehement appeals ; and when the occasion was past, they were in no better state than before. Denying the reality of what orthodox people call regeneration, they of course denied the corruption of man by nature, the special agency of the Holy Spirit, the purpose of God to save a part of mankind, and other kindred doctrines ; and were not long in reaching the conclusion that as there is no essential difference among mankind produced by divine grace, all are going to the same place, and all will eventually be saved.

Mr. Cooke felt it to be his duty to oppose, to the extent of his power, this pernicious system. It was, in his view, a very serious matter to have a large portion of the people divested of their faith in the gospel, and put beyond its influences. For nearly twenty years he had stood in perfect silence, watching the operations of the system, witnessing its baneful results, not knowing what was best for him to do. He found that letting the thing alone only increased its power. Silence on his part did no good, for other people were not silent. A cautious policy is not always wise. What more can our enemies ask, than that we should make no resistance ?

Mr. Cooke at length was convinced that as there is a time for silence, there is also a time to speak. He knew he should incur obloquy and reproach, but this made no difference with him. He expected to encounter a storm of opposition, but he was prepared to meet it. It was to him a most painful duty, but a duty still. He sought light and direction from above. He looked forward to a dying bed, and considered what he would then wish had been his course.

For publishing his "Centuries," he has been maligned and vilified as few other men have been. He acted in the fear of God, and with an earnest desire to save the souls of men from the dangers which he saw industriously spread in their way. Is it an offence to warn men of approaching danger ? Is wrong, when I see a man walking on a railroad track, and a train of cars hastening to tear him in pieces, to tell him that he must get out of the way ? Mr. Cooke did no more. As in the one case, so in the other ; the only question should be, Is the danger real ?

The facts were too plain, too notorious, to be denied. No real reply was ever made to his statements; no attempt to disprove his arguments; all that was assayed in answer was sheer misrepresentation and personal abuse.

After leaving Ware, the whole subject of Unitarian encroachment, and the threatening attitude assumed by the so-called "liberal party," bore with increasing weight upon the mind of Mr. Cooke. He saw other dangers, too, threatening the cause of vital religion. A controversy had arisen among the Orthodox themselves, in relation to that deeply interesting subject, REGENERATION. What is regeneration? What makes it necessary? How is it effected? Are there means of regeneration? if so, what is their influence? Has God any agency in this great work? if so, what and how much?

A theory had of late been advanced that in the affair regeneration God exerts no direct, immediate influence on the human soul; and that the change is to be referred, for the most part, if not solely, to the action of second causes, operating according to established laws. The theory was well expressed by one of its most distinguished advocates, when he said, "If I were as eloquent as the Holy Ghost, I could convert sinners as well as he."

Not all the adherents of this theory would be willing to use this language; "some spake on this manner, and some on that manner"; but all were understood either to evade or to deny the doctrine of special grace.

It is not our purpose, at this late day, to revive a controversy so trying and painful at the time. We only wish to vindicate the memory of a dear, departed friend, who, as we believe, has been grossly misunderstood.

It was, we believe, an unquenchable zeal for the truth, an irrepressible love for the souls of men, which induced Dr. Cooke to assume in this case a polemic attitude. Silence is a duty sometimes, but not always. We are told of a city in ancient times ruined by silence. There had been numerous alarms, caused by no real danger. The public authorities issued a decree that in future no alarm should be given. At

length the enemy came, and, meeting no resistance, destroyed the city and all its inhabitants.

Dr. Cooke felt it his duty, at the juncture already referred to, to raise an alarm. There was no medium of communicating with the public which fully met his desires, and he determined to have a paper of his own.[1] He wished to speak, not to a select, narrow circle, through the monthly or quarterly review, but from week to week, directly to the people. It was a very bold undertaking, for any man having the charge of an important church, in a large town, to assume the risk of such an enterprise. But he thought that duty required it of him. The PURITAN was commenced at Lynn in 1840. The leading aim was religious; but it was also to be a vehicle of interesting information, and of useful discussion on practical themes of human life. Dr. Cooke was the editor of the religious department, and James R. Newhall of the secular. It was soon found that Lynn was too narrow a field of operation. In January, 1841, the paper was removed to Boston, with the title of the NEW ENGLAND PURITAN, and with Rev. Messrs. Dorus Clarke and Jonathan Edwards Woodbridge as associate editors. To borrow the language of another, "The paper took at once a high position. It exceeded anticipation. It became one of the ablest productions of the kind in the land. It united a measure of the strength of the stately review with popular intelligence and discussion, in a manner, perhaps, which no other of the excellent weekly periodicals of the religious press in the United States has surpassed. It combated error with a strong and unflinching hand. It reproduced the spirit and life of Puritanism with the necessary adaptations to the taste of a new generation, and the progress of an advanced age. The journal has exercised a wide and happy influence on the Christian community. It has raised the importance of doctrinal belief to a higher estimation. It has strengthened the tone of religious sentiment. It has counteracted superficial tendencies; it has inculcated large principles; it has suggested practical measures; it has tended to lay firm theological foundations. It was a safe paper to be read in Christian families. It was so correct in sentiment, so

[1] From 1837 to 1840, he was a frequent contributor to the Boston Recorder.

wise and cautious in its counsels, so thoughtful in its manner, so pervaded with a sober, considerate piety, that it was a most welcome and faithful aid to the ministrations of a sound pulpit, the observance of a New-England Sabbath, and the maintenance of a Puritan family religion."[1]

In May, 1849, the New-England Puritan was united with the Recorder — established January, 1816, the oldest religious newspaper in the world — under the title of the PURITAN RECORDER. Dr. Cooke's connection with it as editor continued till 1862, when severe bodily illness compelled him to relinquish it. The leading articles were written by him during many years. They were the fruits of the mature studies of a mind that moved in a wide range. There was nothing superficial, nothing inconsiderate. Nothing was said for mere effect. If there was not much that was smart and startling, there was nothing inept or unbecoming. The paper was full of thought. It was conducted on right principles. The aim was not to make money, but to do good on the largest scale. Unlike some modern papers, its course was never directed by the popular current; its sails were never trimmed to the popular breeze. It was throughout independent and straight-forward. The editor, though abundantly misrepresented and slandered, never descended to personal recrimination. He would not purchase the friendship of men by becoming the echo of their errors or their follies. "He would make no improper concessions whatever might be the cost of the refusal. The independence of the paper was maintained at some expense of its popularity. But its influence on the community was so much better for the loss." "The discussions which Dr. Cooke furnished on the great questions which agitated the country, especially in the years immediately preceding our late civil war, were perused with deep interest and satisfaction, and are considered by competent judges to rank among the most sound and judicious which have issued from the public press."[1]

The services he rendered during the twenty-two years of

[1] Rev. Milton P. Braman's Sermon, occasioned by the death of Rev. Parsons Cooke, D. D.

[2] Ibid.

his editorial life were invaluable. They were special and peculiar. In his deliberate judgment, the times demanded the discussion of important principles in a manner suited to influence the popular mind. He felt himself called on to stand forth in defence of the great truths of the Christian scheme, whether openly assailed or secretly undermined. He had seen the fatal effects of the clandestine introduction of Unitarianism; it had begun by simply *omitting* the distinguishing features of the gospel. He thought he perceived a similar tendency in the new theories so industriously disseminated at a later day. New theories of old truths often involve new and unsound doctrines. The "new departure" seems to many very slight, scarcely perceptible, and very harmless; but though beginning at a small angle, the line it pursues diverges continually from the "old paths."

All tendencies of this nature he felt bound steadfastly to resist, and he did resist them with all the energy of his discriminating, logical mind. His maxim was — "*obsta principiis.*" He believed that the theories which he combated, if followed to their legitimate consequences, would lead to a subversion of the peculiar doctrines of the gospel, and by consequence, to the ruin of many immortal souls. His efforts were not in vain. His influence was widely and happily felt in strengthening the attachment of our churches to the faith of the New-England fathers. Many ministers have been encouraged and sustained by his example and influence in preaching the doctrines of the gospel. We fully believe that much is due to him that we have not already had another division in our churches and in our ministry similar to that which occurred half a century ago. His influence is still powerfully felt in this direction. It is a conservative influence, operating silent and unseen.

Some have regarded the subject of this memoir as unduly inclined to assume a polemic attitude: as eager for dispute and controversy. This is wholly a mistake. No man was ever more genial and kind in temper, or more generous in impulse. Though often engaged in controversy, it was under the strong conviction of duty. It was because, as he supposed, fidelity to his Divine Master required it. It was from the impulse of

genuine benevolence guided by Christian principle. It was from love to the souls of men, and a deep sense of the danger to which they are exposed in consequence of their acceptance of error. It was love to the Lord Jesus Christ, and an earnest desire that every hindrance to the prosperity of his kingdom might be removed.

He was often severe on his opponents, but it was the severity of argument and of truth. He was not eager for dispute, and never engaged in it but from what seemed necessity. He was, as it were, driven into it. He was often violently assailed and outrageously misrepresented; his own name was coupled, by his adversaries, with every offensive epithet, but he never allowed himself to retaliate. We may add, that in every controversy in which he was engaged he was triumphant, and this simply by the force of the arguments he knew so well how to wield. In a logical encounter he was never worsted.

Dr. Cooke, it may be readily granted, was not free from human imperfection and frailty. He may have been indiscreet in some instances; but that his supreme desire was to perform his duty to Christ and the souls for whom Christ died, we have not the shadow of a doubt. It is not for ministers and others who are content to see error coming in like a flood without an effort to retard its course; it is not for those editors who are afraid to risk their popularity by a single remonstrance against false doctrine, — to blame Dr. Cooke for his resolute and persistent maintenance of Scriptural truth.

All objections to controversy must proceed on the ground, either that there is no such thing as truth; or, that the truth cannot be known by us; or, that the truth, if known, is of little or no value. Those who are inclined to blame Dr. Cooke, are welcome to adopt either of these positions.

Why did God give us the Bible, why did he institute the Sabbath and the ministry, if not that we may know the truth and be sanctified by it and made meet for heaven?

Error is always the opposite of truth, and must always have an opposite tendency and influence.

The doctrines of the Bible are *truths;* they are not mere presumptions, speculations, or theories. They are always expressions of some *fact;* of facts which we need to *know,* in

order to our highest good. To deny a fact, or to doubt its existence, does not make it any less a fact. So absurd is it to doubt or deny any doctrine of the Bible.

Dr. Cooke thought he knew what the truth is, respecting God and the method of salvation. Why should he not? Is it presumption to believe what God tells us? He was, to be sure, a high Calvinist, and he thought the God of truth taught him to be such. A wise man once said, "Moderate Calvinism and moderate Arminianism amount to the same thing." It is a common saying, "The truth will bear its own weight." What if he was a high Calvinist? Let us see the man who can by sound argument prove this to be wrong. And let us see the evidence that even high Calvinism ever lowered the intelligence, the morality, or the thrift of any people.

The distinctive quality of Dr. Cooke's mind was *strength.* It was formed to grasp the most profound truths, to investigate themes requiring most intense study and reflection. Logical, discriminating, keen, endowed with great comprehension and force of intellect, it was easy for him to penetrate deeply into a subject; to eliminate the true; to reject the false; to separate the solid from the specious; to discover true principles and relations. He was fond of study, and would sit eight hours in severe thought without leaving his seat. His thirst for knowledge, for knowledge of the highest and best kind, was intense. Everything like sham and mere pretension was to him unutterably loathsome. For this reason he could not endure those methods and forms of promoting religion which do not impress the mind with truth, or exert an abiding influence. He had no taste for fiction, and never read even the most admired romances. The works of Edwards and Fuller, on the contrary, were his delight. The stern metaphysics of the "Inquiry into the Freedom of the Will," held him as spell-bound. He had little acquaintance with general literature. His reading was almost exclusively confined to English and American authors, within the line of his profession, though not limited to men of his own religious views. With the exhaustive Biblical criticism of Germany, he had but little opportunity for acquaintance. But so far was he from

undervaluing it, we are informed, that one time he had commenced the study of the German language, and pursued it for a while with enthusiastic industry and zeal. Conscious of his own strength, and firmly persuaded that he held the truth in his grasp, he was singularly fearless and independent in maintaining his opinions. He never faltered in the utterance of what he believed, or rather knew, to be gospel truth. Some men, who are sincere believers, are yet afraid, or at least they hesitate in the avowal of unpopular doctrines. Some ministers who admit their truth, never preach these doctrines save by remote allusion or innuendo. It was far otherwise with Dr. Cooke. What God says in the Bible he was not afraid to utter before the people. He never had misgivings about preaching the *whole* truth. He never withheld a doctrine because it was unpopular. He never curtailed it to satisfy the timid. It was remarked at his funeral that he dwelt much on the doctrine of the divine sovereignty. He preached it often, where some good ministers would have shrunk from so doing. Why should not the doctrine be preached? If true, it is a truth of the utmost value, comforting and supporting to the good, terrible only to wicked men.

"As a preacher," says one[1] who knew him intimately, "he had one grand quality, which was 'conspicuous by its frequent absence,' and that was, 'the gift of continuance.' He always stopped when he had got through, and generally before his hearers wanted to have him. He never had an endless succession of 'last words' and 'conclusions.' He was a stranger too, to those 'conclusions wherein nothing is concluded.' His perorations were short and close, forcible and practical. He had clear and well-defined views of religious truth, and ably and boldly defended his own convictions."

In the pulpit he was argumentative and logical, rather than rhetorical. It was his practice to reproduce some portions of his public discourses in the columns of his paper. His style was not ornate, his voice was not musical, or well modulated. His delivery was rapid, his voice pitched on a high key, and with little variety. Of the graces of oratory he had comparatively none. Yet he was held in high repute as a preacher,

[1]Rev. Dorus Clarke, D. D., of Boston.

both in Lynn and elsewhere. His bodily frame was large, massive, robust, and capable of much endurance. His form was symmetrical, his personal appearance dignified and commanding. He was considerably above the common stature. His habits were sedentary, — the cause, no doubt, in part at least, of his last protracted and painful illness. He visited his people very little, devoting most of his time to study and writing. Yet he was popular, in the best sense of the word. His people were strongly attached to him. He was an industrious and faithful minister, and had great influence, both at home and abroad. His ministry in Lynn, — twenty-eight years in length, — was fruitful in good results, and eminently successful.

The degree of Doctor of Divinity was conferred on him by his Alma Mater in 1849.

He was married, June 5, 1826, to Hannah Starkweather, of Williamstown, who died July 2, 1852. By her he had no children. His second wife was Mary Ann (Woodbridge) Hawley, a widow, of Bridgeport, Ct., daughter of Rev. John Woodbridge, D. D., of Hadley, Mass. By her he had one son, born October 27, 1855. On being asked what name he had given to his little son, "the name of Parsons, my own name," he replied, "with all the odium which is attached to the appellation." We are pleased to hear that the good people of Lynn have thought of being at the expense of this young man's education.

Dr. Cooke was an affectionate husband, a kind father, a sympathizing friend. Memories the most fragrant and tender cluster around his name. His temper was genial, his spirit unselfish, his impulses most generous. A grateful remembrance of his able and useful ministry in Lynn will long continue.

During his ministry there, two other churches were formed from his, — the Central Church, in 1850, and the church in Chestnut street, in 1857, besides the Swampscott Church, which, in 1846, took most of its members from the First Church. The church last named had, by last year's minutes, 58 male and 161 female members. Total, 219.

His last illness was protracted and severe. It was a disease of the urinary organs. It afflicted him during nearly five years; the last two being years of great suffering, and even of agony. During those two years he was compelled to resign his ministerial and editorial duties into other hands. To the honor of his people let it be said, that during this time they supplied the pulpit, and paid him a portion of his salary, and after his death paid all his debts and funeral charges. He endured his sufferings with great resignation and patience.

Four days before his death, in a watchful anxiety for the souls of his people, he dictated and with trembling hand signed the following testimony of a dying pastor: —

"Lynn, Feb. 8, 1864. As I am about to close my ministry and my life, I have one thing to say to my people: That all the support that I find in a dying hour are the doctrines of grace I have preached, which centre in Jesus Christ and him crucified, and are to my heart a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; and these I would commend to the acceptance of all with my dying breath.

"Parsons Cooke."

He died on Friday, February 12, 1864, wanting but six days of being sixty-four years old. His funeral was attended on the Monday following. His large church was filled to overflowing with citizens of Lynn and strangers from abroad. The services were conducted by Rev. Dr. Samuel M. Worcester, of Salem, Rev. Dr. Nehemiah Adams, of Boston, and Rev. Benjamin R. Allen, of Marblehead.

A commemorative sermon was preached in the church which had so long resounded with his voice, by Rev. Milton P. Braman, formerly of Danvers, February 21, 1864.

Not long afterwards a granite monument was erected to his memory, at a cost of about one thousand dollars, on which his dying words, as given above, were inscribed.

His publications are numerous. Among them we may name, —

Modern Universalism Exposed, in an Examination of the

writings of Rev. Walter Balfour. Lowell, 1834. 12mo. pp. 247.

A History of German Anabaptism.

The Divine Law of Beneficence.

Recollections of Dr. Griffin.

A Century of Puritanism, and a Century of its Opposites, etc. Boston, 1855. 12mo. pp. 444.

The Second Part of Cooke's Centuries; being a Defence and Confirmation of the First. Boston, 1855. 12mo. pp. 299.

Besides the foregoing, which were all in book form, he published about twenty pamphlets, sermons, addresses, tracts, etc., of which only the following are recollected:—

A Sermon at the Dedication of the Meeting House belonging to the East Congregational Church and Society, in Ware, January 24, 1827.

His Fast Sermon, April 3, 1828, already mentioned; of this sermon there were two editions, and perhaps more.

Reply to the Christian Examiner, 1829.

Address at the Laying of the Corner Stone of the Meeting House of the First Calvinistic Society in Hardwick, September, 1828.

Remonstrance against an Established Religion in Massachusetts, 1831.

Review of a Discourse delivered at Townsend, by Nathaniel Thayer, D.D.

An Address to the Ware Village Temperance Society, July 4, 1829. Sermon at the Installation of Rev. Jonathan E. Woodbridge, as Pastor of the Church in Ware Village, May 2, 1838.

Sermon before the Pastoral Association of Massachusetts, May 25, 1841.

JOHN ADAMS VINTON.

Winchester, Mass.

THE LUTHERANS.

In the history of Protestantism the Lutheran Church has always claimed for itself the prestige of priority and numbers. Notwithstanding this majority over all other Protestant churches combined, still its success in the past has not been such as to place Lutheranism in the front ranks of enterprising Christian denominations in the United States. Nor are the reasons for this partial failure, as often stated, either correct or conclusive. They are not found in the fact that the Germans are more ignorant, besotted, selfish, and less enterprising, virtuous, patriotic, than other immigrants. On the contrary, statistics are a unit. But their love of "The Fatherland," and devotion to their native language, which has been enshrined alike in the grandest daring and research of metaphysical inquiry and theological thought, the sublimest creations of poets and the highest feats of oratory, have led them with even a strange and blind unanimity to attempt to foster German peculiarities in an English nation. Wherever they settle in sufficient numbers, they organize immediately a church and school. Uusually, a regulation is adopted declaring that the services shall always be conducted exclusively in the German language. The almost universal result has been, and will be, that as their children grow up and go out into society, coming in contact with those speaking the English language, they lose their relish for the mother tongue, form new associations, and unite with other churches. This is especially true of all enterprising and aspiring young men, who hope to engage in large business, or to take any part in the government of the nation. The business, the law, the legislation of the country being English, the country *itself* being English, the English language is a necessity. This acquired, and "the old German meeting-house" is abandoned. It was even attempted for many years of its early history, in this country, to preserve the church entirely German. It is needless to say the most disastrous of consequences followed to the denomination. To-day, any person of observation can point to numerous churches among the Congregationalists, Presbyterians, and even Methodists,

whose most enterprising, devout and energetic members were originally Lutherans.

In no other instance has this been the case. The Irish, as well as other immigrants, have a language of their own different from that of the country, which is quickly abandoned, while they readily assimilate to an American church similar to that with which they were connected in Europe. Had the German become the language of our country, the Lutheran church would have been its largest denomination. This failing, notwithstanding "The Independent" has predicted that in a few years, by its large immigration, owing to the vast representation it has in almost every nation of continental Europe, it may be expected to outnumber any other Protestant denomination in the United States, such success, for the foregoing reasons, is impossible. It may not be desirable.

It should not be forgotten that the class of immigrants bearing the Lutheran name differ greatly in character. We think the two names "Lager Beer Lutherans" and "Pietistic Lutherans," comprehensive; although some add a third, "Rationalistic Lutherans." The first and the last, however, too naturally coalesce in beer-guzzling to admit of separate classification. Those generally from countries under the influence of what has received the name of the "Pietistic Reformation," are ornaments to their profession, and an honor to the Christian religion. This class make excellent citizens. They are noted for their industry, thrift, and virtue. Their "Teutonic frugality," although in these days of extravagance somewhat depreciated, is commendable to all. Of the other class, not so much may be said that is favorable. Yet with all their failings, their "Restaurants" and "Beer Gartens," it is a fact, that among them "fewer abandoned sots," and "lost women" are found, than among the immigrants from any other nation,—than even among Americans themselves, "to the manor born."

After what has been said in regard to the number of those bearing the Lutheran name, it is important to notice their numerous divisions, more especially in this country. The leading bodies are in order, as follows: The General Synod, General Council, Joint Synod of Missouri, Joint Synod of Ohio,

Southern General Synod, with ten other separate ecclesiastical bodies, besides a number of independent congregations having no relation to other churches whatever.

These last transact all business wholly within themselves, are usually less exemplary in life than is becoming those who have put on Christ, and are largely saturated with rationalism. To say the least, their attitude to the cause of Christ and humanity is deplorable.

The Joint Synod of Missouri, in company with the Joint Synod of Ohio, constitute the ultra Symbolists of the Lutheran Church. These two bodies together represent more than 100,000 church members. Of all Christians holding to be Protestant, they differ least from the Romish church. They affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, although in an incomprehensible manner; hold to baptismal regeneration; likewise countenance various rites and ceremonies, the clerical gown, private confessional, and some of them, the use of candles and images, pictures and crucifixes. These, in connection with many of the smaller bodies, are bitterly exclusive, and have no communion whatever with other denominations.

The General Council, and the Southern General Synod (not yet reconstructed) are of kindred proclivities, and occupy an intermediate position between the General Synod and the Missourians. They ignore the progressive spirit of the one and court the regressive spirit of the other. In fact, they have their quarrel, almost, just as to which has the greater veneration for the Fathers. But not possessing the ability to

> "divide
> A hair, 'twixt north and northwest side,"

we shall not attempt to give their ecclesiastical whereabouts in the great body of Lutherans. Let it suffice, that their position is not yet wholly defined, although possessing strong liturgical and exclusive tendencies. This will be clearly seen by reference to their discussion on "the four points" in the first meeting of the General Council, convened in 1868, and again at their last General Council in 1870. These four points are, belief in Millenarianism, opposition to secret societies, non-exchange of pulpits with ministers of other denominations, and

close communion. All these points are accepted by them, with ome very indistinct modifications.

The following extract from a tract largely distributed by them, under the name of "Kanzel-Gemin-Schaft," clearly indicates their feeling:—

"The admission of ministers of other denominations into Lutheran pulpits, is a proclamation that the distinguishing doctrines of our church are of small account; not sufficient to render those who reject them unsafe spiritual guides. To many of our Western pastors, who in a great measure depend upon Lutherans emigrating from the East for the increase and stablishment of their congregations, this subject is of great practical as well as doctrinal importance. Lutherans who are conscientiously attached o the doctrines of their church, on moving West, at once seek a Lutheran church, and unite with it; but those who by exchange of pulpits and other devices have been practically trained to believe that they can be about as well guided in the way of truth by a minister of another denomination as by a Lutheran minister, are apt to be influenced by other considerations. Necessarily, it is not a matter of conscience with them; hence, if the Lutheran Church happens to be weak, or uninfluential, or unfashionable, and the Lutheran stranger thinks his wordly interests can be better secured by uniting with some other communion, he is very apt to leave *the church* and join the ranks of other *denominations*. If the *consciences* of our people *were bound to the doctrines of the church*, such things would not happen."

The attitude of these Lutherans, representing a membership of more than 150,000, toward the Christian reforms of the present day, is, indeed, hostile; while, without a doubt, the great majority of the General Council, and those occupying a kindred position, are good people, their devotion to "the Fathers'" creed worship, and persistent attachment to the forms and ceremonies as taught and practised in the past, have led them too eagerly to insist upon "tithes of mint, anise, and cummin," to the neglect of "justice, mercy," and "charity, which is the bond of perfectness."

Of the *General Synod*, we have nothing better or more commendable to record than that it is most heartily denounced by other Lutheran bodies. "Its name is cast out as evil," on account of its liberality, temperance, protracted meetings, and especially, "radicalism." It is condemned as being "new measured," for having left "the old landmarks," and, greatest of all

crimes, for being "un-Lutheran." In a word, it is "unchurched," according to their testimony.

This body of Lutherans represents over 600 ministers, above 1,100 churches, and nearly 100,000 members. It has, under its auspices, four theological seminaries, six colleges, a number of female seminaries, academies, and benevolent institutions, periodicals and reviews. It receives the word of God as the only infallible rule of faith and practice, maintains in theory the independence of individual churches, designates its General Synod as wholly an advisory body, insists on the divine obligation of the Christian Sabbath, etc. It rejects the ceremonies of the mass, the private confessional and absolution, baptismal regeneration, and the corporeal presence of Christ in the Lord's Supper.

It is often charged upon all Lutherans as holding the doctrine of consubstantiation. An eminent writer * says, —

"The charge that the Lutheran Church holds this doctrine has been repeated times without number, although her theologians, without a dissenting voice, repudiate both the name and the thing in whole and every one of its parts.

"There are those in the Lutheran Church in this country who rigidly insist on the real substantial presence of the true body and blood of Christ, and that the body and blood are received by the mouth; and they are unwilling to acknowledge, or associate with, as Lutherans, any who do not profess the same faith. This, however, has never been, nor is it now, the spirit of the General Synod of the Lutheran Church."

So far are the General Synod Lutherans from such a spirit, that its ministers and members have alike identified themselves largely with all the progressive movements of the day. In the anti-slavery agitation that so terribly wrenched and tore the very heart of the church and the nation, it wrote a gallant history. In the vital questions of the present time, — the maintenance of the Sabbath, Christian unity, temperance reform, the public school system, and the divinity of Jesus Christ, — it strikes hands heartily with those of the true and good and brave of every church in the foremost ranks.

Such is a brief outline of the Lutherans in the United States. Let those who cannot commend and fellowship all

* Professor Brown, Gettysburg Seminary.

that appropriate the name of *Lutheran*, still remember there is at least a respectable portion of those who bear that name who are earnestly laboring, struggling, and praying for larger liberty and clearer truth, that shall overturn the barriers, prejudices, and schisms of the past, and reorganize the Christian world "in the unity of the Spirit and the bonds of peace."

THE GENERAL SYNOD LUTHERANS AND THE CONGREGATIONALISTS.

Under the above heading we propose tracing, as briefly as possible, the points of similarity between these two branches of the Christian church, to show the feasibility of an organic union, as a "consummation devoutly to be wished." And first, let it be distinctly understood that this is by no means a new thought or suggestion. It cannot claim to be more than among the first public expressions of "a dream of what might be," that has long agitated the minds of many of the active, working, and energetic men of the Lutheran church. Let me not be misunderstood. There are, of course, many whose ears have never been opened to the crying demands of the age, whose eyes have not seen all around them the tokens of the goings forth of a wonderful Providence. Men of such antediluvian heads and hearts, of course, would oppose such a movement. Their reason would be not that it is wrong, or impolitic, but the boy's reason, — "fear of being laughed at." A wink from an old Lutheran, a shrug of the shoulders, an exclamatory oh! would weigh more than all high principle or noble prospect. Such men cannot be calculated upon as of the number who favor unity. They may even never harmonize with the movement, for such men never hear argument. Yet, for such men, the onward, rapid, rumbling advance of the chariot wheels of progress, heard all over Europe and America, must not be checked.

DOCTRINE.

As a reason for the organic unity suggested, we notice, first, the *identity* of *doctrine*. Of course, if there be antagonism here, then there is no further need of discussion. Doctrine is that which gives shape and form to an ecclesiastical body. It

is the *germ* that determines the nature of the tree, whether it shall be lordly and grand, reaching out great giant arms into the air and sunshine and rain, brawny and muscular in contact with weather and storm, or crawl along the ground in abject posture, full of knots and crooks and thorns. Thus ever its received and practised principles, — its *doctrines*, give structure and character to a church. They are not unimportant, "the stuffed skin of truth," but the truth itself, vital being, — life. Let no principle be sacrificed.

That we may better insure order and brevity, and at the same time comprehensiveness, we have selected, so far as respects the Congregationalists, as the basis of our comparison, on account of its conciseness, the platform of the Congregational Conference of Ohio, which we believe would be readily received anywhere throughout the Congregational churches.

This we will follow up with references to acknowledged Lutheran authorities.

'We believe that there is only one living and true God, self-existent and infinite in every perfection, the Creator, Preserver and Governor of the universe; that God is revealed in the Scriptures as the Father, Son and Holy Ghost; that these three are in essence one, and in all divine attributes equal." — *Doc. Basis Cong. Church.*

"Our churches teach that there is one divine essence which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom, goodness, and yet there are three persons of the same essence and power, and are co-eternal, — the Father, Son and Holy Ghost." — *Augsburg Confession.*

"That the Scriptures of the Old and New Testament are the word of God, given by inspiration, and are the only infallible rule of faith and practice." — *Doc. Basis Cong. Church.*

"Resting on the word of God as the sole authority, — on its infallible warrant." — *General Synod's Constitution.*

"Acknowledging the word of God as the only infallible rule of faith and practice." — *East Ohio Synod's Constitution.*

"The great and leading principle of the Lutheran church is, that the Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice." — *Mosheim Eccles-Hist., Vol. IV., p.* 208.

"That man was first created in a state of perfection, from which he fell by transgressing the divine commands; and that in consequence of his disobedience, the hearts of all men, until renewed by divine grace, are without holiness, and wholly alienated from God.

"That man as a sinner deserves the curse of God, which is eternal death; that he can make no atonement for his sin, nor in any way deliver himself from the just penalty of the law." — *Doc. Basis Cong. Church.*

"The state of integrity, or innocence, was that first and most happy condition of man, in which he was created in the image of God. This image was a natural perfection, consisting in a beautiful conformity to God, . . . with which our first parents were born, that they might truly acknowledge and devoutly worship their Creator, lead a holy life, and obtain a glorious blessedness." — *Schmucker's Lutheran Manual, p.* 57.

"Since the fall of Adam, all men are born with a depraved nature; that is, without the fear of God or confidence toward Him, but with sinful propensities." — *Aug. Con., Art. IV.*

"That men cannot be justified before God by their own strength, merit, or works, but that they are justified gratuitously for Christ's sake through faith." — *Aug. Con., Art. IV.*

Going a step farther on this subject, Dr. Schmucker, than whom no man in the Lutheran Church speaks with more authority, says, in relation to Imputation, —

"On this subject our divines agree substantially with the great body of New-England theologians"; and quotes Dr. Woods, of Andover, as follows: "Exceptionable language has, in some instances, been used, and opinions which I shall think erroneous, have sometimes been entertained on this subject. But the orthodox of New England, at the present day, are not chargeable with the same fault. The imputation of Adam's sin to his posterity in *any* sense, which those words naturally and properly convey, is a doctrine which we do not believe." — *Luth. Man., p.* 64.

"That God has by the death of his Son provided an ample atonement for the sins of the world; that salvation is freely offered to all, and that all who will truly repent and believe in Christ shall be saved; and that those who reject the gospel will perish through their own impenitence and unbelief.

"That the hearts of men are so desperately wicked and averse to God and holiness, that if left to themselves, they will, with one accord, reject the offers of pardon through Christ, and perish; but that God, in the sovereignty of his love, and to magnify the riches of his grace, has, from all eternity, purposed to bring an innumerable multitude to repentance, and finally to glory; and that all who are saved will owe their salvation to the mercy of God alone, and not to any works of merit of their own.

"That without a change of heart, effected by the agency of the Holy Spirit, no one can be an heir of eternal life; and all who have been thus renewed will be kept by the power of God through faith unto salvation." — *Doc. Basis Cong. Church.*

"Our churches teach that the Son of God truly suffered, was crucified,

died, and was buried, that he might reconcile the Father to us, and be a sacrifice for the sins of men." — *Aug. Con., Art. III.*

"The work of Christ may be regarded as the vicarious endurance of incalculable sufferings, and the exhibition of perfect righteousness, by which full atonement was made, and salvation purchased for the whole world, to be offered to them *on condition made possible by divine grace* to all who hear the gospel. This may properly be termed the Lutheran view of the atonement." — *Shmuck. Luth. Man., p.* 78.

"This system regards man as incapable of performing the conditions of salvation prescribed in the gospel (repentance and faith) without the gracious aid of God; that this *necessary aid* consists in means of grace, and invariably accompanying influences of the Holy Ghost. . . . If, notwithstanding the drawings of the Father by his Spirit, his Word and his providence, the sinner still continues to pursue his course of iniquity, it can no longer be said of him, 'He *cannot* come unto Jesus'; but the language of the Saviour more accurately describes his case when he said to the Jews, 'Ye *will not* come unto me that ye might have life.'" — *Id.*

"Through the instrumentality of the means of grace, the Holy Spirit is giver, who, *when* and *where* it *pleases God, produces faith* in those who hear the gospel message, viz.: that God, for Christ's sake, and not on account of *any merit in us*, justifies those who believe that on account of Christ they are received into (the divine) favor." — *Aug. Con., Art. V.*

"The fact that God bestows the light of the gospel upon one nation, while another is neglected; that some . . . are converted to the faith, while others like them are left in their infidelity, *must* be attributed to the secret and inscrutable judgment of God. In like manner, it must be acknowledged that some things relating to the order, mode, time and degree of the call, God orders by his absolute or *sovereign will*." — *Luth. Man., p.* 105.

"He sanctifies . . . those who believe in him by sending into their hearts the Holy Spirit, who governs, consoles, quickens and defends them against the devil and the power of sin." — *Aug. Con., Art. VI.*

"That Jesus Christ has a true Church in the world consisting of those who are friends to and believers in Him, and that all such, on a visible profession of their faith, have a right to its sealing ordinances (baptism and the Lord's Supper), and to the baptism of their offspring." — *Doc. Basis Cong. Church.*

"The visible church is the collective body of those who profess the Christian religion, consisting of all those who have been admitted to membership by baptism, and have not been excommunicated. Of this society our Lord and Saviour Jesus Christ is the true and only head." — *Lutheran Formula.*

"Those only have a right to its ordinances who are obedient subjects of divine grace." — *Id.*

"Baptism ought to be administered to children." — *Aug. Con.*

"That the Christian Sabbath is an institution of divine appointment, and its observation of perpetual obligation." — *Doc. Basis Cong. Church.*

"This General Synod . . . maintains the divine obligation of the Christian Sabbath." — *Doc. Basis Gen. Syn.*

"That Jesus Christ will appear at the end of time to raise the dead and judge the world; and that all shall then receive a sentence of just and final retribution, — the wicked be doomed to everlasting punishment, and the righteous received to life everlasting." — *Doc. Basis Cong. Church.*

"Our churches also teach, that, at the end of the world, Christ will appear for judgment; that he will bestow upon the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end." — *Aug. Con.*

What consummate identity here appears! Not only are the principles the same, but the very words themselves, in many instances, are repeated. Left to the arbitrament of unbiased reason, the unanimous judgment would be, "How complete and full the agreement!" No discord or jar disturbs the melody of these two harmonious voices. From such identity and harmony, under the prayer of the great Head of the church himself, that "all his disciples may be one, to the end that the world may believe," can any one "show reason why these two should not be wed?"

POLITY.

From this brief consideration of the marked and wonderful identity of doctrine, comprehending not one point only, but the entire range of theological belief, in systematic order, we now proceed with unwearied steps to survey in like manner the ecclesiastical polity of these two denominations, so closely knit in religious life and faith.

"What is a church? A church is a local society of believers, united by covenant in obedience to the will of Christ, for the observance of ordinances, the edification of its members, and the propagation of the faith." — *Dr. Wolcott's Congregationalism, proofs and catholicity.*

"What the church is, — the church is properly a congregation of saints and true believers." — *Aug. Con., Art. VI.*

"The spirit of Christianity leads its possessors to social intercourse with each other; and as such a connection is essential to the accomplishment of the object of the Christian church, and as such relations can exist only among persons of contiguous residence, therefore, Christians living near together have, from the time of the apostles, *formed themselves* into societies for the better attainment of the objects of the Christian institution, viz.: to have the word and sacraments administered in

their purity, to give an adequate support to the pastor who ministers unto them, to provide for the perpetuation of an able and faithful ministry, and to endeavor to propagate the gospel to the ends of the earth." — *Form of Gov.*

"The most simple elements of a church are happily specified in the articles of our confession now under consideration, where it is represented as an association of professed believers, among whom the word of God is correctly taught, and the sacraments properly administered." — *Shmuck. Luth. Man., p.* 123.

"The fundamental doctrine of the Congregational polity is that the local church is complete in itself, vested with all needful powers of discipline and government; the only ecclesiastical body established by Christ and his apostles; dependent upon him, and sustaining relations of friendly counsel and cordial fellowship with other churches, but independent of them in the final decision of all questions affecting their individual duties." — *Dr. Wolcott.*

"But our position is not that of isolated and simply independent churches; we belong to a sisterhood of churches, which is the second essential feature of Congregationalism." — *Id.*

"Neighboring churches unite in conferences for religious services, and for reports of benevolent operations. There are State organizations, made up of representatives from local associations, meeting annually, but not infringing upon the independence of the churches." — *Congregationalism in New Amer. Cyc.*

"The whole church, as a body, — that is, the minister and all the members of each individual church, in *some cases personally*, and in others *by* the church council as *their representatives*, — possess the power to execute church government and discipline; *i. e.* to receive new members, to censure or exclude unworthy ones, etc." — *Schmucker, Pop. Theo., Chap.* 14.

"We find each of these churches (the primitive) spoken of as a church of Christ, — not as *part* of a church, or as having only a part of the privileges and duties belonging to his church on earth. Nor do we find that those churches were bound together by any external, stated bond of union; nor that in the apostolic age the churches were connected into synodical associations as at present, much less into different denominations, on the ground of differences in doctrine or form of worship. Hence, if the inspired apostles knew what was essential to the valid organization of a church of Christ, as well as their uninspired successors do, it is obviously preposterous to suppose that anything essential was left wanting by them; or that churches by associating into synods, or denominations, are, in any sense, more perfectly churches of Christ than was each such individual local church in the apostolic age; or that they, in the sight of God, *possess any higher privilege or authority;* still, on the *ground* of *human expediency*, synods and general synods may be and are highly useful, if they do not impose a yoke on individual churches, but as in our American Lutheran system of government, act chiefly as advisory bodies. The principle of such union for advisory counsel and coöperation is given us

in the primitive council held at Jerusalem; and the churches in any age are at liberty to employ it as far as experience proves it useful and safe." — *Schmucker's Luth. Church in America, p.* 191.

"The Lutheran system embraces all those principles and precepts of permanent obligation which are contained in the New Testament, and such other regulations as are dictated by reason, best adapted to the genius of our free republican institutions, and calculated most successfully to advance the cause of Christ. The fundamental features are: 1. Purity of ministers; 2. Coöperation of ruling elders as *representatives* of the church; 3. Union of the churches within the limits of a synod for the regular purpose of review and government; 4. Special conferences for the purpose of holding stated protracted meetings; 5. An *advisory union* of all the different synods in the general synod." — *Schmucker's Pop. Theo.*

From the foregoing, it is clear that the local churches are free and independent in theory; the ultimate and only sources of ecclesiastical power in the Lutheran church as really as in the Congregational. The only difference is in the mere mode of developing the fundamental principle. Both denominations hold and declare the same inalienable rights for the local society. This is all, — the Lutheran churches have delegated some of their privileges to the district synods; yet, as is stoutly maintained, with the power to recall them again at pleasure.

By these statements, taken from approved authorities, it will be seen that no formidable barrier in doctrine or polity intervenes between the Congregationalists and the General Synod Lutherans. In doctrine they are one already, so that it requires no divinely-commissioned messenger to pronounce the solemn word. In polity, the difference is only that of a figment. To use the words of Rev. Mr. Ross, himself a Congregationalist:

"In polity, to make the two bodies one, would require no surrender of principle either on their or our part; a change in the development of principle would be all. While a union of our churches with the Presbyterian would involve a surrender of principle in them as in us, none is involved in an organic union of our churches with the Lutheran, of which we are speaking."

Dr. Schmucker, in his Lutheran Manual, says, "These churches (the Congregational) differ in very few points of doctrine or ecclesiastical government from the Lutheran church in America."

Rev. A. R. Howbert, president of the board of directors of Wittenberg

college, says, "The Congregationalism of our church causes it to take well among the people when it is first introduced."

These and numerous other hearty expressions and testimonies that might be introduced, show conclusively the sentiment prevailing, and the hope, not unborn, that an organic union is desirable, — is demanded. May we not urge, — by the great currents that control the activities of our times; by the irreversible spirit of the age that is tending most surely to concentration, observed in the governments, religion, education, business, and population of the world; by the lesson taught *in these* as to God's purposes respecting a divided church; and above all, by the prayer of Christ that all his followers may be one, to the end that the world may believe, — a fair and Christian consideration of this most important subject of an organic union between the General Synod Lutherans and the Congregationalists.

IRA C. BILLMAN.

Omaha, Neb.

THE SAVAGE AND THE SCIENTIST.

TO-DAY, utter unbelief of religion is to be found mainly in those two classes of human beings who stand, as to the exercise of the natural faculties, at the opposite poles of human nature; surrounded equally in both cases, as to the spiritual faculties, with arctic barrenness, silence, and death. At the one extreme stands the lowest savage, utterly wanting in spiritual thought and belief, because, while his natural faculties are only so far brought into play as to preserve his life and perpetuate his race, his spiritual faculties are, if possible, still less active. At the other extreme stands the eminent scientist, who, as to his spiritual faculties, and all that they would teach, is just where the savage is, because his natural faculties are exercised with an intensity, and the exercise itself and its results are loved with a passionate and exclusive devotion, which leave nothing of interest, nothing of power, nothing of life, to his spiritual faculties. And he knows nothing and believes nothing of what they would tell him. In one half of his nature, how far beyond the savage! In the other half, how entirely the same!

THEOPHILUS PARSONS.

HANOVER CHURCH, BOSTON.

ITS ORIGIN.

THE "Origin and Records of Hanover Church" is the title of an old folio now before us, the opening entry of which is January 19th, 1825. Its five hundred and fifty pages are filled with a record of all the transactions of the Hanover, afterwards Bowdoin Street Church, in Boston. The entries are written in a fair hand, full and minute, extending over a period of thirty-eight years. It discloses a history of one of the most remarkable church enterprises of modern times. Although as a general fact, sketches of local churches fail to excite public interest, except with those who have been in some way personally connected with them, it is thought that the present is an exceptional case, and that a little attention to the peculiar mission and efficient work which this church performed, may be both interesting and instructive to the present generation. It never had an infancy. It came into existence in the full strength and vigor of manhood. The time and manner of its birth were peculiar. For more than a quarter of a century it was, to say the least, one of the most active, successful, and important Congregational churches in New England; and yet, in less than forty years from its origin it was entirely disbanded. It is rare that an individual assists in the formation of such a society, and lives to see it accomplish its mission of grace, and die in season for him to become its biographer.

Of the twenty-three brethren who originally united in the formation of this church, six are known to be still living, to wit: —

Rev. Rufus Anderson, D.D., of the A. B. C. F. M.; Jacob Bancroft, Esq., now of the Old South Church, Boston; Alvah Kittredge, Deacon of the Eliot Church, Boston Highlands; Wm. G. Lambert, Deacon Broadway Tabernacle Church, New York; Julius A. Palmer, Deacon Mt. Vernon Church, Boston; Joseph Thayer, Elder in a Presbyterian Church, Springfield, Illinois.

It has occurred to the writer that if the memories of these men, quickened as they might be by such records as are before

him, could be transcribed for the benefit of the present generation, and those who may come after it, the narrative might promote the advancement of evangelical truth and active benevolence in the churches of this day.

What was the special mission of Hanover Church? What were the peculiar circumstances of its origin? Why its brief existence? Perhaps it may appear that this church had an important service assigned it in the preservation and extension of Christian truth; that having "finished the work given it to do," its decline and dismemberment were natural, and therefore no occasion of discouragement to the people of God who labor to advance his cause. It was called into existence by the exigencies of the times. The first entry on its records is the following circular note: —

"Sir: You are invited to attend a meeting at the house of Mr. Hubbard, in Bumstead Place, on Wednesday evening next, at half-past six o'clock, to consult upon the expediency of erecting a house for public worship in the north part of the city."

(Signed) Saml. H. Walley.
Saml. Hubbard.
Jan. 15, 1825. John Tappan.

In response to this invitation, there met together on the 19th of January, 1825, thirty representative men, brethren beloved, whose names were more familiar to the past generation than to the present. Among them were Jeremiah Evarts, Benj. B. Wisner, William Phillips, Samuel Green, Samuel T. Armstrong, David Hale, the signers of the circular, and others from the three orthodox churches of the city. The circular was signed by one member of each of the three churches. The deliberations of this meeting resulted in a subscription to build a new church edifice, and in the recommendation to certain individuals selected for the purpose from the other churches, to organize themselves into a fourth Evangelical Congregational Church in Boston.

In order to understand the history of this organization, it is necessary to revert to the excitement which then existed in the Christian community in and around Boston, which resulted

finally in a complete division of the Congregational churches of Massachusetts into the Unitarian and Orthodox denominations. This period of bitter controversy, which lasted more than a quarter of a century, has passed away, never, it is hoped, to return. We would not revive it, nor needlessly awaken memories of it, which might better slumber forever. But there are always lessons in the history of the past, which the present and the future cannot well dispense with. The interesting history of Hanover, afterwards Bowdoin Street Church, cannot be understood without some knowledge of the spirit of the times in which it originated, and the spiritual warfare of that period, in which most of its members were active participants.

It may be an advantage to the young people of the present day to know what their fathers endured, when the spirit of sectarian controversy was infused, not only into their religious faith and worship, but also into the most important business and social relations; when a young man, aspiring to rise in mercantile pursuits, was told "on Change" by a liberal Christian merchant, that if he wanted position, credit, capital, etc., he must become a Unitarian; or when a young lady was forbidden to marry the man she loved, by her parents or her conscience, because he was not Orthodox. A candidate for civil office, in those days, was available or otherwise, according as his religious views might coincide or not, with those of a majority of his constituents.

In treating of the history of Hanover Church, I will, therefore, first of all, speak of

ITS TIMES.

At the beginning of the present century, Unitarianism had not been avowed as the belief of any Congregational church in New England. As late as 1812, "King's Chapel," originally Episcopalian, was the only church which openly declared itself Unitarian. Its liturgy had been altered and its worship adapted to the liberal sentiments of its rector, the Rev. Dr. Freeman; though to this day it retains otherwise the form of worship common in the Episcopal Church.

In Boston, and some other parts of New England, the preaching of evangelical doctrines had been extensively discon-

tinued, and the enforcement of moral duties substituted in its place. Considerable alarm prevailed among many who still clung to the faith of the Puritans, believing, as they did, that the great declension of religious zeal, and looseness of doctrinal belief, were tending to infidelity and irreligion. Among the early symptoms of division was the unwillingness of some of the evangelical clergy to exchange pulpits with the liberals. Whether a minister who maintained the opinion that a belief in the "doctrines of the cross," was essential to salvation, could consistently admit into his pulpit another who had ceased to preach these doctrines, became an exciting theme of dissention. An illustration of this strife occurred in the second church of Dorchester, in 1812. John Codman had been ordained there in 1808 as its first pastor. It was a wealthy parish, with more of the aristocracy and of the liberal element than was usually found in churches without the city. Soon after the settlement of Dr. Codman, dissatisfaction with his evangelical preaching arose; and as before his settlement he had been careful to state his theological views, and what the character of his preaching would be, the fact that he did not indiscriminately exchange with the Boston Association, and not the character of his preaching, was made the basis of proceedings to remove him from his place. After a struggle of three years, during which several ecclesiastical councils were held, and the peace of all the neighboring churches disturbed, the opposers of Dr. Codman took the matter into their own hands, and at a meeting called for the purpose, voted that he had forfeited his office and that they would not allow him to preach any more in their meeting-house. On the next Sabbath (Nov. 27th, 1812), Dr. Codman and his friends found eight sturdy men posted on the pulpit stairs to prevent him by force from entering his pulpit and preaching. He, however, did preach from a stand in front of the pulpit, and the disturbance of the services on that Sabbath was so prejudicial to the cause of the opposition, that it was thought prudent to discontinue it, and the opponents withdrew to organize themselves into a separate society.

The same year that this disturbance occurred in Dorchester, there was quite an excitement among the churches of Boston

and vicinity, occasioned by the appearance in London of a publication by the Rev. Thomas Belsham, a leading Unitarian of Great Britain, of some letters written by Rev. Dr. Freeman, of King's Chapel, and Thomas Wells, Jr., a book-publisher of Boston. These letters on the "Progress of Unitarianism in America," represented that while this system was not openly avowed to any considerable extent, the ministers preferring to "lead their hearers by a course of rational and prudent sermons, to embrace it," there was still "a very extensive spread of its tenets." "The great majority who are Unitarians are, perhaps, of those sentiments without any consciousness of being so," says one of the writers. The publication and comments of the evangelical press upon these statements opened the great pamphlet controversy which continued for about ten years, and was participated in by several of the professors at Andover and Cambridge, with some of the leading pastors of both parties. Dr. Channing first published a letter denying indignantly that the ministers of Boston were *such* Unitarians as Mr. Belsham, or that they were in the practice of concealing their true sentiments from their people. But he admitted that these disputed topics were not introduced into the pulpit, and protested strongly against all theological controversy, deprecating any division of the denomination. To this letter, Dr. Worcester of Salem replied, contending that to preach only those truths about which there was little or no dispute was not preaching the whole gospel. The prevalent preaching of the liberal clergy, he assumed, was indistinct and unfaithful; the difference between them and the orthodox was so great that ministerial exchanges and Christian fellowship ought not to be continued.

Perhaps modern ecclesiastical history furnishes few controversial writings in which the subjects in dispute are discussed with more earnestness, ability, and courtesy, than in some of these letters of Channing, Stuart, Woods, Ware, Worcester, and others. The subject of the Trinity was not the only or the main matter of discussion. Is man in his natural state a sinful, ruined, and so a helpless being? Must he be renewed by God's spirit to holiness of heart? Or has he, in himself, moral goodness and natural dignity upon which to build a pure

life and a perfect character? Was Jesus a created being, who came only to teach the will of his Father, and by his pure example win men to holiness and duty, or was this lost race redeemed by the incarnation of the Divine Word, and are his atonement and mediation the only ground of the forgiveness of sin? Is conversion of the heart, or the education of the mind, the surest way to purity of life? Are the Scriptures to be interpreted according to their obvious meaning and received as an authoritative revelation, or are they semi-apocryphal, interpolated, or mere human compositions, and not the infallible Word of God?

These and kindred topics, embracing the vital elements of the Christian life were the engrossing themes. The controversy extended to the magazines and newspapers, but was not confined to the press. It spread to every fireside, and resounded from almost every pulpit in New England. Ordinations and other public occasions were embraced by the clergy of both parties for attack or defence. At the ordination of Rev. Jared Sparks, in 1819, at Baltimore, Dr. Channing took occasion to give a more definite shape to "Unitarian Christianity," — not so much by a positive declaration of its faith as by a protest against the system of belief termed "evangelical," which was represented in such colors as made it appear shocking, not only to the Unitarians, but, because regarded as a gross caricature, to the "evangelicals" also. This sermon gave a fresh impulse to the separation of the denomination into two divisions. No doubt it was the means of adding much to the numerical strength of the Unitarian party; perhaps not much to its moral power.

Away from Boston and its immediate vicinity, there were few Unitarian churches then; but there was much opposition to the evangelical party which controlled most of the country churches, on account of the tax which, under the old constitution, all who did not join some other religious society were compelled to pay to the Congregational order. When it was known that Christian ministers of culture and high position, led by Dr. Channing, were renouncing Calvinism and the strong doctrines of the Puritans which these opposers hated, they commenced organizing into new societies, to oppose the

old churches and divide them. The devout and gifted Unitarian leaders could not have been flattered at the discovery that their name was assumed in the country parishes by many of the looser classes of society who had never professed an interest in religion of any kind; who had been more earnest in opposing than in supporting divine worship, and more given to scoffing than to prayer.

A decision of the supreme court, made by Chief Justice Parker at Dedham, in 1820, which annihilated the corporate existence of churches, and placed all the property of a church, including its charity fund and communion ware, at the disposal of a majority of the parish or town voters, stimulated the movement for separation, and carried consternation into the evangelical circles.

It appears from a document before us, that within twelve years from the promulgation of this decision, eighty-one of the evangelical churches of Massachusetts separated from the religious societies, or parishes, with which they had been connected, and were obliged to give up their interest in the same, and build themselves new meeting-houses. Of these eighty-one, forty-six had been driven from their houses of worship by town or parish votes, or by measures equivalent to such votes; and thirty-five had been constrained by conscience to secede in their individual capacity, and become organized as distinct churches.

We will not further pursue this subject, which is but incidental to our history. The sketch that has been given presents a very imperfect view of the stirring events of the period; but it may suffice to show that the Hanover Church came into existence in a time of religious revolution which gave character and efficiency to its mission. As we proceed, it will be seen that it bore no inconsiderable part in the controversies of its day.

ITS PASTOR.

On the first day of March, 1826, the new stone meeting-house in Hanover street was dedicated. Professor Stuart, of Andover, preached the dedication sermon. On the twenty-first day of the same month, Rev. Lyman Beecher, D. D., was in-

stalled as pastor of the new organization which had taken the name of Hanover Church. President Humphrey, of Amherst College, preached the installation sermon.

Lyman Beecher was the son of a blacksmith in New Haven, Ct. He was born in 1775. His mother died two days after his birth, in consequence of which, an aunt, the wife of a thrifty farmer in a neighboring town, took him to bring up. In boyhood he worked on the farm; but his shrewd uncle discovered in him so little aptitude for the plough, and so many indications of a gifted mind, that he suggested to him, and to his father, that he should obtain an education. By a division of the expenses of his support between the uncle and the father, it was soon arranged for him to quit the field and prepare for college. When eighteen years of age he entered Yale. Dr. Dwight became president the second year after he entered college, and took a special interest in developing the mind of the green young student. That was a dark period (1793 to '97) in the moral history of our country. The reign of terror in France had sent its pestilential vapors across the sea. French infidelity was current in all the bar-rooms, and was infusing itself into the schools. Young men who wished to be accounted smart were proud to be called by the names of Rousseau, Voltaire and D'Alembert. Boys read Tom Paine's works with as much avidity as they now do their books from the Sabbath-school libraries, and discussed his arguments in their little clubs. President Dwight commenced his administration by meeting this flood of scepticism boldly, and encouraging free discussions among the students, — a large majority of whom were avowed sceptics on such themes as the divine existence, and the authority of the Bible.

Young Beecher, though not then personally interested in religion, entered warmly into these discussions. He wrote dialogues and prize essays against Tom Paine and infidelity, and thus early developed and cultivated the power of argument and satire, which made him so formidable a controversialist through life. Before his graduation, in 1797, he had joined the college church and made up his mind to study for the ministry. His first settlement in 1799 was over a Presbyterian church, in East Hampton, Long Island. There he had a successful

ministry of about ten years, and left because he could not support and educate his increasing family upon a salary of four hundred dollars. Although his origin was so obscure, and his settlement so remote as almost to preclude association with other churches, and with his ministerial brethren, he had, before he was thirty years old, become known and distinguished as a preacher of uncommon power, both among Presbyterians in New York, and Congregationalists in Connecticut. From the commencement of his ministry, he labored zealously to promote revivals of religion, and was successful to a remarkable degree, not only in building up the church over which he was pastor, but in assisting other pastors in New York and Connecticut to build up theirs.

He opposed those statements of hyper-Calvinism which seemed to trench on the free-agency of man, and that philosophy which explained the doctrines of the evangelical system in such a manner as to give countenance to the cavils of the sceptic, and a semblance of reason to the arguments of opposers. He was a pioneer in all the moral reforms of the period. His discourse on duelling, which was preached during the excitement occasioned by the murder of Alexander Hamilton by Aaron Burr, was published and extensively circulated throughout the country, and had great influence in turning the public sentiment of the north against that infamous practice. His six sermons on intemperance have probably had a larger circulation and more influence on that cause than any other publication in the English language. His temperament was such, that whenever a subject of great moment absorbed his attention, it was in his own phraseology "as a fire in the bones; my mind kept heating, heating, heating, till I had a chance to strike." And when he did strike, the power of sharp logic, bold language, and moving eloquence, was overwhelming.

His first visit to Massachusetts was in 1817, to preach the ordination sermon of Rev. S. E. Dwight, at Park-street Church, Boston. He had watched from his distant home the development of Unitarian sentiments in the metropolis of New England, and the controversy that was rising there; and he improved this opportunity to pitch into the battle with all the eagerness of a war-horse who hears the first blast of the trumpet. The

ordination sermon, entitled "The Bible a Code of Laws," was published and had a wide circulation. It urged upon pastors and people the responsibility of looking to the Bible *alone* for a knowledge of the divine law, and accepting its evangelical teachings with implicit faith, however assailed by human philosophy, or by cavils of the unsanctified heart. A few years later he preached at Worcester an ordination sermon on "The Faith once delivered to the Saints," which became one of the most effective publications in the Unitarian controversy. The letters of Stuart and Channing had been published. Woods and Ware had completed their debate. Although orthodoxy had defended itself with great ability against the objections to trinitarian doctrines, or what its opponents chose to represent as such, all these objections were brought out and stated again with great clearness and assurance by the Unitarians. By contrasting the two systems in this discourse, and showing that the liberal system could not be "the faith once delivered to the saints," Dr. Beecher put that system to the awkward work of defending itself, and changed the base of the controversy.

About the time this sermon was delivered at Worcester, Dr. Beecher was invited to spend several weeks in Boston to assist the pastors of Old South, Park Street, and Union churches, who were greatly overworked at that time by the special religious interest in the city. These three churches were much increased in membership and strength by these revivals, extending through the years 1823 and 1824, and Messrs. Wisner, Green, and Dwight, their pastors, were frequently aided by other distinguished ministers. It was under the stimulus of this revival that the project originated of organizing a fourth orthodox church[1]; and it was natural that brethren, who had become affiliated by coöperation in such a revival, and such a controversy, involving the vital truths of Christianity, should look for a leader to one so preëminently adapted as Dr. Beecher to carry forward the designs of the founders of Hanover Church. His removal to Boston, and connection as pastor with the new organization, was consummated in the winter of 1826; and from that period, for the

[1] In Boston proper; the Phillips Church had already been formed in South Boston.

space of six years, he filled the most prominent position in New England as a preacher, a controversialist, and a promoter of revivals of religion. His labors were incessant during these years and abundant in results. In private he was genial, affectionate, and kind-hearted. In controversy he never made personal enemies, but always maintained pleasant social relations with those from whom he differed in opinion. The "Universalist Trumpet," edited by Rev. Thomas Whittemore, made attacks on his ministry almost every week, but he always met the editor with a smile; and when he was about to leave Boston, Mr. Whittemore called for a friendly interview, and expressed deep regret at his removal. Theodore Parker, too, then just rising into notice, often went to him to engage in frank and earnest religious conversation, and the discussion of theological topics. His opponents always found him a sincere and conscientious friend. He approached them with the earnestness of one who believed the eternal welfare of all mankind depended on their reception of the truth, as God has revealed it in his Word. In "The Faith once delivered to the Saints," he says, "If we could believe that the truth of God, as a whole, could be misunderstood and rejected, consistently with that moral renovation of the heart which is indispensable to communion with God and admission to heaven, we might hold our peace; but if, as we believe, all the qualifications for heaven have ceased from the heart of man, and all the means of their restoration lie in the system of revealed truth, and the efficacy given to it by the Holy Spirit, how can we behold our fellow-men, our friends and neighbors, moving onward to the confirmed state of a miserable eternity and not be deeply affected?"

ITS MEMBERSHIP.

At the time of the formation of Park-street Church in 1809, it was not usual for lay-brethren to exercise their gifts, as they now do, in religious meetings. Vestries and chapels were not provided then, but the minister conducted all the services himself in the meeting-house, except the singing. In boyhood I heard one of the original members of Park-street Church state, that when the brethren who engaged in that enterprise met from time to time to confer on the state of religion in the

city, and take the preliminary steps for the formation of a new church, none of them could be induced so far to overstep what was then deemed the bounds of propriety, as to open a meeting with prayer. But in 1825, there had been a great change in the estimation in which familiar religious exercises, conducted by laymen, were held. Sabbath-schools had become common, and prayer-meetings were an institution which no evangelical church could neglect. Vestries, or chapels, were beginning to be almost as essential to a parish as the church edifice itself; but there was a great want of cultivated religious talent among young men, and a disinclination to aid in conducting these services which does not exist at the present day. In the selection of brethren to compose the Hanover Church, special reference was had to their qualifications and readiness to engage in the Christian work and worship which were becoming so important in the churches of the city. The aim at the outset was to form a church which might edify itself in its social meetings without a pastor, and in which all the brethren were to take their part, when called, to lead in devotional exercises. Female assistance was not estimated then as it now is. Maternal prayer-meetings and separate organizations of the sexes for religious work were not common at that period. Our zealous sisters, now, would regard it unchristian, as well as discourteous, to find such a resolution as the following, which is copied from the minutes before us, on the record of any church: —

"*Resolved*, That it is inexpedient to invite any ladies to unite with us except the wives and daughters of the associate brethren."

As this was but an organization of the church militant, involving much toil and sacrifice and strife, the brethren thought it their duty to go into the war at first alone, and only eleven wives and sisters united at the beginning. As if by way of reprisal, however, the ladies came in disproportionate numbers, after the organization was completed, and the doors were thrown open. During the first four years of the church's existence, it appears from these records that one hundred and thirty males and two hundred and thirty-three females were added to its membership; and in later years, a noble class of

women, filled with the love of Christ, and devotion to his cause, were found uniting with these "associate brethren" in prayers and sacrifices, and laboring for the enlargement of this church, and the extension of the kingdom of their common Master. Among them was one who became the wife of the veteran missionary, Dr. Myron Winslow; and another who gave her heart and hand to the enthusiastic Lyman, who, with his associate, Munson, was murdered by the savages of Sumatra, whom they went to instruct and save.

Dr. Beecher's ministry in Hanover street was a time of great activity in all the orthodox churches of the city, not only in the way of additions to their membership, but also in colonization, and the formation of new churches. Thus we find on the records of Hanover Church, Aug. 24th, 1827, seventy-five members dismissed to join in the organization of Salem Church; and again Sept. 9th, 1827, twenty-five members dismissed to join in the organization of a church to occupy the new meeting-house just erected in Cambridgeport. Scarcely a month passed without the record of more or less dismissals of members to unite with other churches.

This seems to be the appropriate place to notice briefly some of the leading members of this church on whom Dr. Beecher mainly leaned for counsel and support, while it worshipped in Hanover street.

Rev. RUFUS ANDERSON, D.D., needs no introduction to our readers. It seems surprising that he ever could have given so much attention and care to any local church, with all the pressure of responsibility upon him which was involved in his being at the same time the principal executive officer of the American Board of Commissioners for Foreign Missions. His constant attendance on the stated prayer meetings of the church, his careful examination of subjects and measures upon which the brethren sometimes differed in opinion, the punctuality and accuracy with which matters of business referred to him were executed, and the wise counsels which were ever dropping from his lips, justly entitled him to the position of leader of the enterprise, next to the distinguished pastor.

Deacon DANIEL NOYES was a graduate of Yale College, and in early life a teacher, — at one time principal of Bradford

academy. After his settlement at Boston in business he united with the Union Church, and became one of its most active members. At the formation of Hanover Church he was elected senior deacon, and was, throughout Dr. Beecher's ministry, the member on whom he most relied for counsel and aid in the revival work of the church. He was a model deacon, gentle in manners but ardent in spirit, and self-sacrificing in toil. His last years were spent in Andover as treasurer of the Theological Seminary where he died in 1852.

Deacon WILLIAM G. LAMBERT was a merchant in large and extensive business relations. His practical skill was invaluable in managing the pecuniary affairs of the church, and he was gifted in conducting its devotional exercises. To his accurate clerical habits we are indebted for the volume of records which are before us, the earlier pages of which are filled with his clear and beautiful handwriting. Besides the duties appertaining to the office of deacon, he acted as clerk, and was always on one or more of the most important standing committees, probably giving more time to the affairs of the church than any other member. For many years he has been a partner in one of the largest dry goods commission houses in the city of New York, and is now an active deacon in the Broadway Tabernacle Church.

Hon. THOMAS A. DAVIS had been brought up to worship in a society which boasted of a liberal ministry; but in 1823, he removed and connected himself with Park-street Church, and engaged with ardor in its Sabbath school and other religious work. His cultivated mind and systematic habits gave him influence, especially with young men, to whose welfare and improvement he was much devoted. He gave his time, money and labor freely to the enterprises of Hanover Church from the beginning. After he was well established in business, the interest he took in the social and commercial enterprises of the age, brought him into public life. He represented Boston several years in the legislature, was connected with different branches of the municipal government, and at the time of his death, in 1846, was mayor of the city of Boston.

Besides these, there were many names, among the original members, of distinguished merchants, mechanics and profes-

sional men, who were ever ready to bestow their time, money, labor and prayers to the enterprise. The remarkable increase of members, immediately after the church was opened, brought an unusual amount of educated and sanctified talent to the work.

Rev. JOHN C. HOLBROOK, D. D., — a name well known in all the churches east and west, — was a partner in a large and enterprising publishing house on Washington street when he connected himself with Hanover Church, of which he became an active and influential member.

Hon. AMASA WALKER, LL. D., who joined at an early period, became a leader of the young men in their associations for personal improvement and moral reform. He has been a lecturer on political economy in Amherst College for several years, a member of congress, secretary of state for Massachusetts, has held other public offices, and occupied seats on several boards of management of benevolent societies. His speeches and writings have had an extensive circulation, and are often quoted in the commercial journals of the day.

Hon. SAMUEL H. WALLEY united with this church in 1827 when his warm heart and ready hand were at once enlisted in its work. His peculiar tact for infusing life and spirit into Sabbath-school and devotional meetings, and for conducting business meetings in an orderly manner, was of great benefit to the young men. Most of his years have been spent in managing the Suffolk Savings Bank, and the Revere Bank in Boston, of the latter of which he is now president, — positions which require great integrity and financial ability. He has been much in public life; he succeeded John Quincy Adams as representative to Congress in his district; he served eight years in the Massachusetts legislature, two of which he was Speaker, and filled several other important offices in the commonwealth. He has been president and director of several benevolent societies, and a member of the board of visitors of Andover Theological Seminary for many years.

There were many lawyers of eminence enrolled as working members of this church, and several distinguished physicians. There were, likewise, young men on the roll of its members, many of whom studied for the ministry, and have lived to

become known and honored in their work; among them *Henry Ward Beecher*, who first made profession of his faith by joining this church in 1830.

But our object is not to commemorate men. We have referred to a few individuals to show that the enterprise was sustained from the beginning by men of talent, education and culture, as well as piety. Although it was more common then than it is now for the more refined, wealthy and fashionable classes to treat with neglect, and sometimes with scorn, such direct efforts to save the souls of men, as this church was engaged in, yet there were those sustaining it who commanded the highest respect of the community, and the highest positions in civil and social life.

It may be seen from these facts, for the encouragement of young men, that there is no incongruity between the early exercise of their gifts in the prayer meeting and the Sabbath school, and the application of the same talents, matured by such exercise, to public use in the halls of congress, and the highest offices of trust and honor.

ITS WORK.

Of nine churches in Boston which had been founded on the platform of the Pilgrims, only one remained true to their faith in 1809. This was Old South, founded in 1669. The other eight were First Church, Chauncy Place, 1630; Second Church, Hanover Street, 1650; Brattle-street Church, 1699; New North, 1714; Federal Street, 1727; Hollis Street, 1732; New South, 1719; West Church, 1737. Park-street Church organized that year, 1809, and Union Church in 1822, added two to the number of Evangelical Congregational Churches. Before the formation of the fourth there had been an awakened interest in all the region around to preserve not only the pure doctrines of the fathers, but the vital life of the churches. Revivals of religion, which had not been common in our denomination for years before, seemed to attend the efforts of pastors and the churches who were striving to restore the wastes of Zion and maintain the preaching of the doctrines of the cross. The means most signally blessed were clear and logical statements based on the Holy Scriptures, respecting the ruin,

accountability, and free-agency of man; the justice, mercy, and love of God as manifested in redemption; the incarnation, atonement, and intercession of the Divine Redeemer; the power of the Holy Ghost to renew the depraved heart of the sinner and restore it to holiness and life. Whatever may be the case now, the people in those days needed instruction rather than exhortation, and it required ministers of the strongest intellect as well as the most fervent piety to dissipate the mists of error, and break the chains of indifference to religious truth which had bound the community so long. Such men were Humphrey, Beecher, Payson, Nettleton, Taylor, Tyler, Edwards, and many others whom God raised up for the emergency. To turn the Unitarian controversy to practical account by infusing into the churches a true knowledge and belief in the fundamental doctrines of grace was the avowed purpose of the associate brethren of Hanover Church and their pastor, and it was their aim to do this by uniting their prayers and labors to extend such revivals of religion as had been the chief means of bringing their church into existence.

Immediately after his installation, Dr. Beecher, in addition to the stated ministrations of the Sabbath, commenced preaching a course of evening lectures, doctrinal and expository, with a view of awakening a revival interest. They attracted crowds, and though addressed mainly to the head, reached the heart of many a listener. In his autobiography he says: "I kept watch from the first among my hearers. They told me of a young lady that had been awakened. I found her out, conversed with her, and she was converted. Then I heard of another, and followed her with the same result, and so went on watching and picking them out, talking with them singly and praying with them, till I had found twelve. I visited them and explained what an inquiry meeting was, and engaged them, if one was appointed, to agree to come. I never would risk a blank attempt. Finally my soul rose to it. I preached to the church; explained to them the state of interest, that they might be ready, and gave out the invitation for an inquiry meeting. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. One of the deacons in surprise met me at the door, exclaiming, 'It's a

mistake. They've misunderstood the notice. You must explain.' I did explain, but only one person left. I parcelled out the room to ten brethren to see every person, make inquiries of their state and bring to me the report. They brought back reports of awakenings and conversions. Oh, that was glorious! It lasted all the winter. The work never stopped for five years."

The church was in full sympathy with its pastor through all these years. Its weekly prayer meeting had from the beginning been led by the deacons. The pastor said of it: "I had tried everywhere to make the church do something in the prayer meeting; it was the hardest thing I ever tried. But this went through. Oh, how well it went! 'Twas the best church I ever saw." The inquiry meetings were usually appointed on the same evening as the church prayer meeting, and the pastor would go from one to the other to relate the progress of the work, exhort to special and more earnest prayer, often mentioning cases of peculiar interest and new-found hope, and requesting more of the brethren to go in and assist him in conversing with the inquirers.

When the revival appeared to be declining, the fact was announced to the church, to awaken new zeal, and call forth more prayer. Often a day was set apart for fasting and humiliation, which was strictly observed. There was one other means frequently resorted to, viz.: personal visitation of the members of the church, when all would be called upon and talked with respecting their spiritual state, in the same manner as they were who attended the meetings of inquiry. I find the following entry on the records of the church: —

"Nov. 10, 1828. A meeting of the brethren was held at the vestry to adopt such measures, as might in the circumstances seem expedient for quickening the members of the church and producing greater activity in the cause of Christ. After full discussion it was

"*Voted*, That a committee, consisting of twenty brethren, be appointed to visit the members of the church individually, to carry into effect the above object." The remembrance of some of these visitations, when parents, children, and servants were assembled in a private parlor to converse and unite in prayer

with the visiting committee, will not be forgotten by many on this side the grave. We have no means of computing the ingathering of members to the churches during these years. The fruits were largely gathered into the sister churches of the city and the adjoining towns. But by the records of Hanover Church we find that in the year 1827 alone, one hundred and thirty were added by profession, and forty-eight by letter. This was probably the most favored year of the five.

The period from 1825 to 1835 is remarkable in the ecclesiastical history of Massachusetts. It was during this time that the dissensions and controversies of previous years culminated into a complete division of the denomination. This event was attended with revivals of religion and progress in every Christian enterprise. Especially in Boston and its vicinity was there great increase of evangelical life. Methodism, which did not begin to plant itself here till about the commencement of this century, had attained such a position in 1825 as to make its power felt in the revivals which were changing the sentiments of the whole community. The Baptists, who had during the coldness and darkness which hung over the churches for years, kept the fires burning on their altars, fed and tended by the sainted Stillman and the immortal Baldwin, had now made great accessions to their ministry in such preachers as Sharp, Wayland, Malcom, and others. At the same time, church extension was the order of the day in our denomination. In all the vicinity around Boston, the good people were stirred to establish and maintain evangelical preaching; and wherever this could not be done in the old churches, there was division, and the formation of a new society. Both parties accepted the conclusion, that henceforth there must be two distinct denominations, where only one had existed before. By common consent the one was termed orthodox or evangelical, the other liberal, or Unitarian. Not that the first disowned their faith in the "one only living and true God," or their obligation to extend charity and liberality to those who differed from them in opinion; or that the other admitted any want of soundness in their views of Christian doctrine, or any non-conformity to the spirit and teachings of the gospel in their practical life. But these names, although not fully expressive of the

separate opinions of each division, are perhaps as significant of their views as Methodist, Puritan, Pietist, or other epithets by which religious sects are generally distinguished from each other.

Although Unitarians have continued in the Congregational order, so far as church polity is concerned, let it be remembered that the Congregationalism which came down to us from the Pilgrim Fathers is in no way accountable for the existence of Unitarianism. Its elements have found their way, to a greater or less extent, into every denomination, and, as a matter of fact, were formally developed in New England first in the Episcopal church. The defection of Dr. Freeman, the public avowal of Unitarianism by King's Chapel, and the alteration of its liturgy, occurred several years before any Congregational society assumed the name. Who can say what separations might not have occurred long ago in that ancient church from which we hear of so many divisions into high and low, ritualistic and evangelical, — separations which would have been peace itself, as compared with present discords, had her government been such that the voice of the people could be heard and regarded? Or, if the Presbyterian church was under a government as free as ours, and as well adapted to the exigencies of the times, would she not separate herself from the rationalism, the formalism, the scepticism, which, especially in Great Britain and on the continent of Europe, is paralyzing her influence, and hindering her noble work for the salvation of the world? Congregationalism, in separating itself from Unitarianism, did but come out from the conflicts which are still disturbing other denominations within themselves, and hindering the efficiency of their Christian work.

But to return to Hanover Church. While its pastor and those associated with him were diligent in their efforts to increase its membership, and promote its spiritual growth, they were not unmindful of the many enterprises for the moral, social and intellectual advancement of society which sprang up at that period, and have since been blessings to mankind. It was, indeed, "a day of small things"; but many of those "small things" became mighty movements under the pioneer guidance of such men as Dr. Lyman Beecher and his associ-

ates, among ministers and laymen. Up to the year 1826, the cause of temperance had only proclaimed itself through organizations for the suppression of intemperance. In that year, Dr. J. Edwards, of Andover, suggested to a few Christian men that this work of death, which was so alarmingly on the increase, could be stopped if all temperate people would entirely abstain till time and Providence had removed the drunkards, and then we should have a sober world. A band of Dr. Edward's friends organized the American Temperance Society on the basis of a teetotal pledge. Into this movement Dr. Beecher and the leading members of Hanover Church entered heartily; and if we may not say that this was the origin of the temperance reform, we may say that it gave impulse and character to its earlier movements, without which the efforts to promote temperance might have been as unsuccessful as had been those long made for the suppression of intemperance. The work, originating with Christian men, was nurtured and sustained for years mainly in the family, the Sabbath-school and the prayer-meeting, much like other missionary work. In later years, it was allowed to become the special care of associations, from which the religious element was left out; and later still, the political element has been taken in, till the silent Christian work of fifty years ago has become the most noisy and exciting topic of the present age.

In the course of the year in which Hanover Church was organized, one of its members made a visit to Savannah, Ga., and, while there, had several interviews with Lowell Mason, who was then engaged in secular pursuits in that city. From this acquaintance resulted the removal of Mr. Mason to Boston the succeeding year, and his subsequent decision to devote himself exclusively to musical instruction and the publication of psalmody. There had been up to this time little cultivation of musical talent in our churches, and the common singing-schools afforded but meagre opportunity to our young people for learning the sacred art. Mr. Mason's labors in connection with Hanover Church resulted in an entirely new system of instruction in music, and eventually in the formation of the Boston Academy of Music, through whose agency the Pestalozzian system was introduced into the public schools of the

city. Since that time, the rudiments of music have become a popular branch of study in common schools, and a great revolution in the worship of the sanctuary has resulted from a more general acquaintance with the service of song. But as these measures were mainly perfected in the years immediately after Bowdoin-street Church had taken the place of the Hanover Church, it would be more pertinent to describe them in detail under the heading of Bowdoin street in another article.

In conclusion, we will barely allude to the benevolent, educational, and more secular work undertaken by the band of Christians whose history we have been considering, as our article is already extended beyond reasonable limits. The acts of the "Hanover Association of Young Men," would of themselves make an extended paper. It was the custom, in those days, for the common to be covered on public occasions with booths and refreshment stands, on which were exhibited all sorts of intoxicating drinks, enticing to a general carousal, alike the besotted and the unguarded youth, who went out for a pleasant holiday excursion. A committee of this association went quietly around and obtained signers to a petition to the mayor and aldermen to abate the nuisance. More than two thousand citizens affixed their names; and when the petition was carried to the mayor, the elder Quincy, and explained, he replied, with characteristic promptness, "It shall be done!" It was done so effectually that our beautiful common has never been polluted since by such scenes.

State street, Exchange street, and Congress street were placarded at almost every door with brokers' advertisements or lottery tickets. A committee of this association made such a collection of the statistics of crime which was the result of this species of gambling, as startled the community. One of their number lectured on lotteries, and his statements of facts illustrating the terrible extent of the evil, were taken to the legislature and secured the passage of the law prohibiting, under severe penalties, the sale of tickets. Since that, there has been no lawful sale of lottery tickets within the limits of this Commonwealth.

Popular lectures for both sexes were unknown at the time of the formation of Hanover Church. The only course of lit-

erary or scientific lectures in Boston then, was one given by the Massachusetts Charitable Mechanic Association, to which only its own members and other gentlemen were admitted. A committee of the Hanover Association took up the subject, and by means of public discussion through the press, and in other ways, awakened an interest to substitute for theatrical and other amusements of doubtful moral tendency, the system of popular lectures, which has become so prominent a feature in the intellectual advancement of our times. Availing themselves of the interest which had sprung up in some parts of the country in favor of the formation of lyceums, correspondence was entered into with gentlemen from abroad, and communication had with persons of influence at home, which led to the formation of the "Boston Lyceum," the first institution of its character, we believe, in this Commonwealth, and certainly the first to introduce public lectures for both sexes in the city of Boston. These are but examples in which this church, through its pastor and members, did its pioneer work. Whether or not the organization of twelve young men in Dr. Beecher's study into the Hanover Association was in any way suggestive to Christian philanthropists of later years, of that noble institution, "The Young Men's Christian Association," it is not for me to say.

In about four years after the dedication of the church edifice in Hanover street, it was consumed by fire, and the congregation was dispersed until another house of worship was erected in Bowdoin street. This house was dedicated on the 15th of May, 1831, and from that time the church assumed the name of Bowdoin Street, instead of Hanover. Now its actual existence has terminated. In another paper we may consider the causes of the close of its mission, showing that its decline was natural for the altered time of its existence, as its early prosperity had been a legitimate growth from the circumstances of its origin. But its spirit lives among us to-day; and to its organization the Congregational churches of Boston, and this entire Commonwealth, and even the pioneer churches of the western country, owe more than they can possibly realize.

JULIUS A. PALMER.

Boston.

REV. AUSTIN DICKINSON.

HIS SERVICES TO AMHERST COLLEGE IN TS EARLY HISTORY.

AUSTIN DICKINSON was a son of Azariah and Mary Dickinson, and was born in Amherst, Mass., February 15, 1791. His mother was the daughter of Joseph and Sarah Ingraham Eastman, of Amherst. Descended from pious parents, he was early instructed in the great principles of the gospel, and had a profound reverence for the word of God. Being of a thoughtful turn of mind, he made rapid progress in English and classical studies, and developed, in his youth, much ability in English composition. He graduated at Dartmouth College, in the class of 1813, at the age of twenty-two.

He was, in many respects, an uncommon man. Plain in his personal appearance, modest and retiring in his manners, he was a fine scholar, an able preacher, broad in his views of truth and duty, bold in his plans, energetic and persevering in whatever he undertook, and seldom failed in accomplishing his object.

He was deeply interested in the founding of an academy and college in his native town, and ready to do anything in his power to further their interests.

When a member of college, he was in the family of Rev. Zephaniah Swift Moore, who was then a professor at Dartmouth, and formed a very high opinion of him as a man, and as an officer of the college.

After his graduation, in poor health, he read law with Hon. Samuel F. Dickinson, in Amherst, was much interested in the prosperity of the academy, and was instrumental in procuring Mr. Joseph Estabrook, a graduate of Dartmouth College of the class of 1815, as its preceptor, who was very successful in that position for several years, and afterwards a liberal contributor to the college, and its first professor of the Latin and Greek languages.

Mr. Dickinson subsequently taught in the family of General Mason, in the District of Columbia, and studied theology in Princeton, N. J., and with Rev. Dr. Perkins, of West Hartford, Conn. In February, 1819, he was licensed to preach the

gospel, by the Hartford North Association, and soon after returned to Amherst.

At this time, the topic of absorbing interest with the trustees of the academy and the good people of Amherst, was the founding of the college, the procuring of a president, and the completion of the subscription of $50,000 as a "charity fund," with primary reference to aiding young men in their studies preparatory to the ministry. In all these objects Mr. Dickinson was deeply interested. His intimate acquaintance with Rev. Dr. Moore, then president of Williams College, and his high appreciation of his qualifications for the presidency at Amherst, when the college should be established, led him to use his influence to have him obtained for that position; and we have the testimony of Mrs. Moore, after her husband's decease, that that influence was very great, if not decisive. She said to Mr. Dickinson, "If it had not been for your influence with my husband, we never should have been in Amherst."

In 1820 and 1821, Mr. Dickinson was occupied in important enterprises at the South, and he did not return to engage in direct efforts for the college till the summer of 1822.

The institution was now in operation, with Rev. Dr. Moore at its head, but struggling for means to meet its current expenses, and without a charter. Mr. Dickinson at once identified himself with its interests, and soon became the leading mind in devising ways and means to meet its necessities, procure a charter, and "give it a name and a place among the colleges of the land." To this work his energies were devoted for nearly three years, till a charter was obtained.

His first direct effort was to raise by subscription $30,000, to be paid in five equal annual instalments. He drew up the subscription paper in Dr. Moore's study, and with his brother, Rev. Baxter Dickinson, immediately commenced the work in Amherst; and in addition to previous liberal subscriptions, more than one-tenth of the proposed sum was subscribed in that town. The subscriptions were extended in different parts of the State, and eventually the full amount was subscribed.

But the work of procuring a charter, in which Mr. Dickinson took a prominent part, required a long and hard struggle.

Their first application to the legislature for a charter, in

January, 1823, was indignantly rejected. Strong opposition came from all parts of the State; it came especially from the friends of Williams College on the west, and of Harvard on the east. Some did not want another college in the State, but more did not want one so distinctively evangelical.

But Mr. Dickinson's heart was fixed upon the permanent establishment of the college, and the securing for it a charter. With Rev. Dr. Moore, he consulted the Hon. Daniel Webster, — who had then but recently made his memorable plea, in behalf of Dartmouth College, before the Supreme Court of the United States,— and other prominent men, laying the whole case before them; and they were encouraged by receiving from these gentlemen the assurance that such an institution as Amherst, with such an amount of funds secured, and with such a number of students, was fully entitled to receive a charter from the State. At this time, the leading men of the federal party in politics, which was then in power, and to which most of the best friends of the college belonged, were decidedly opposed to the college, and seemed determined to make the most strenuous efforts to prevent its receiving a charter.

Harrison Gray Otis, of Boston, a man of wealth and high social position, was nominated as their candidate for governor the ensuing year. William T. Eustis, of Roxbury, who had been defeated at the last election by seven thousand one hundred and twenty-five votes, was nominated as the republican candidate for governor, and Levi Lincoln, of Worcester, for lieutenant-governor.

Mr. Dickinson ascertained that Mr. Eustis and Mr. Lincoln, if they could be elected, would favor the college. To secure their election, he conceived the idea of inducing a large body of the federal party, who were among the true friends of the college, to change their votes for that year, from one political party to the other; and he was the leading man in planning and executing the campaign which accomplished this object.

He personally visited the candidates and many other influential men in different parts of the State. He visited the professors at Andover, and many prominent clergymen; he wrote letters to individuals, and many stirring appeals for the press, and was the efficient, though unknown, agent who touched the

chords which vibrated through the State, brought every friend of the college to the polls, and secured the desired result. Messrs. Eustis and Lincoln were elected by a majority of four thousand two hundred and thirty-two.

A few days after the election, it is said Mr. Otis, met Mr. Eustis on "Boston Neck," as they were taking their morning ride, with the salutation, "Good-morning, Mr. Eustis; I am riding out." The reply was, "Good-morning, Mr. Otis; I am riding IN." — "How are you pleased with your new party, Mr. Eustis; for I understand you have joined the Orthodox — "? "I am not fully initiated," replied Mr. Eustis; "but I believe in the "doctrine of election."

This election, however, was but one step toward securing a charter. Eighteen months of hard labor, and many disappointments, were still before the friends of the college. In June, 1823, they renewed their application for a charter, and secured a favorable report from the joint committee; but its consideration was postponed till the next session.

Soon after this, the institution was called to mourn the loss of their esteemed president. Rev. Dr. Moore died June 30, 1823. This was a stunning blow. He was in all respects adapted to his position, beloved by the students, and had the entire confidence of all the friends of the college. His sudden death seemed a mystery, and some were disheartened. At this time the prejudice against the college in many quarters was intense.

When Dr. Moore's death was announced at Andover, the late Rev. Professor Gibbs, referring to the subject, said, "The question is whether they can get a successor?" The Rev. Dr. Bacon, then a member of the senior class, in response, said, "The question is whether they ought *to have a successor?*" Such was the prejudice against the college, and the feeling as to its being allowed to have an existence.

It was in these circumstances, and in this state of public feeling, that the trustees at Amherst were called to decide upon a successor to Rev. Dr. Moore. It was soon decided to tender the appointment to the Rev. Heman Humphrey, of Pittsfield. He was thought to be the best man for the position; but he was in the heart of Berkshire County, the home of Williams'

College. The whole population of the county were opposed to the institution at Amherst. He was the pastor of a large and united church and congregation, to which he was greatly attached, every member of whom was opposed, even to his entertaining the question of leaving them. His experience and success as a pastor had given him full confidence in his adaptation to the work of the ministry, which he loved, and had no desire to leave; and his labors had recently been greatly blessed.

In these circumstances, he was to be approached with the request to become the president and responsible head of an institution which had no legal existence, and against which there was a deep-seated prejudice in his own county, while hostility to its evangelical character prevailed in other parts of the State.

This mission was intrusted to Mr. Dickinson. On him rested the responsibility of so presenting the subject to Dr. Humphrey as to remove these obstacles, and induce him to tear himself away from one of the most desirable pastorates in the State, and accept the appointment. How well he performed his mission the result shows. The appointment was accepted, and Dr. Humphrey was soon inaugurated. This gave new courage to the friends of the college. His inaugural address inspired great confidence. It was widely circulated, and read with deep interest by the professors and students at Andover, and in other institutions, and by influential men over the State.

With this new accession of strength, and the great increase of students (one hundred and twenty-six in all), the way was open to go again to the legislature for a charter in January, 1824.

Mr. Dickinson, who in modern times would have been called a "lobby member" while he kept himself "behind the curtain," was almost ubiquitous by his personal influence, and through the press, in meeting objections and bringing the claims of the college before the members of the Senate and the House of Representatives.

The report of the joint committee of the previous session in favor of a charter was taken up and ably discussed in the

Senate. Among the speakers in favor of the college was the Hon. Samuel Hubbard, of Boston, who, after an extended and convincing argument in favor of granting a charter, in the language of Mr. Dickinson, "made such an appeal for orthodoxy as the pillars of the Senate chamber never before witnessed."

He said, "Who are the orthodox? A numerous, candid, liberal, enlightened portion of citizens, not sufficiently known to others. All that is great and good in our land sprang from orthodoxy. In the persons of Luther and Calvin and their associates, it brought about the Reformation in the 16th century, and introduced a new era of liberty and light into our world. Orthodoxy, in the person of Knox, rescued Scotland from popish dominion and superstition. The spirit of orthodoxy animated the Pilgrims, whom we delight to venerate as our Forefathers. It has founded all our colleges, and is itself founded on a ROCK; and when the final tempest shall sweep away all that rest upon the sand, the orthodox, together with all other Christians, will rise in safety and shine forever."

The Senate was carried, and voted for the charter 22 to 15. Much progress was made in the House, but the bill was lost by a vote of 101 to 89.

In May, 1824, after another State election, in which Mr. Eustis was re-elected governor, and Marcus Morton lieutenant-governor, the application was again renewed.

At this session, Rev. Dr. Humphrey spoke more than two hours before the joint committee, making what was said to be "an unanswerable appeal for the charter." He was followed by Homer Bartlett, Esq., of Williamstown, in opposition, and by Hon. Daniel Davis, of Boston, solicitor general of the State, who made a powerful argument in favor of the charter, which Mr. Dickinson reported and had printed and folded with the report of the committee and distributed to the members of the House.

This gave great offence to the enemies of the college, and "Mr. Fuller, of Boston, moved for a committee to ascertain by whose advice or agency the argument of the solicitor general as counsel before the joint committee on the subject of Amherst College had been folded with the report of the committee and distributed to the members of this House, with power to

send for persons and papers." Consideration assigned for to-morrow, June 9, 1824.

This motion was called up the next day and discussed, but no action was taken. The whole subject of the charter was fully discussed in the House for several days, till the opposition moved for an investigating committee, to proceed to Amherst during the recess of the legislature, and inquire into the finances and all the affairs of the college, and report to the House on the first Monday of the next session, which was carried.

The attention of Mr. Dickinson with the trustees and faculty was now especially directed to the needful preparation for the visit of said committee.

On a careful scrutiny of their finances and all their affairs, it was deemed important to obtain new subscriptions, or guarantees to the amount of $15,000. In this work, previous to the meeting of the committee, Mr. Dickinson's efforts were highly successful, and with the help of others, the work was accomplished to the satisfaction of the investigating committee.

The committee met at Amherst, October 4th, 1824, and after the most thorough investigation, for two weeks, into all the affairs of the college, returned to the legislature and reported in favor of granting a charter.

In February, 1825, after a further full and warm discussion in the House for several days, a charter was granted by a vote of 114 to 95, to the great joy of all the friends of the college.

The messenger who bore the news to Amherst was taken from the stage-coach by the citizens, and carried into the hotel upon their shoulders. It was an occasion of great rejoicing in the village. The hotel, the college buildings, and the dwellings generally, were illuminated.

Some idea of Mr. Dickinson's fidelity and devotion to the interests of the college, and of what he accomplished, and of the estimation in which he was held, may be derived from the following testimony of those who were contemporaries and eye-witnesses of what he did:—

Rev. Jacob Abbott, who joined the faculty of the college in 1824, and was one of its professors four years, writes, Nov.

2, 1871: "I remember Mr. Dickinson as in personal appearance the most grave and austere man I ever knew, with no thought and no word of interest for anything light or trifling, but wholly engrossed at all times in his deep-laid plans and schemes for the advancement of the college, and to bring public opinion in Massachusetts up to the point of authorizing the legislature to grant a charter. I think it was generally understood at Amherst, during the time that I was connected with the college, and while the question of its legal establishment was pending, that he was the main, and, indeed, almost the sole, reliance of its friends for all the plans formed and measures adopted to promote the success of the undertaking. It was supposed, and I have no doubt with truth, that the trustees, who were generally men engaged in the active pursuits of life, and consequently much occupied with their own affairs, were accustomed to look to him, and to be guided by his judgment in respect to all the measures that were adopted, whether for raising funds, procuring officers of instruction, or for enlightening the public sentiment of the State with reference to obtaining a charter.

"In a word, he devised the measures to be adopted, recommended them to the board of trustees, and they committed to him, so far as any authority from them was necessary, the charge of carrying them into effect. He sought out and named to them suitable men to be appointed as officers of instruction, and was commissioned to conduct the necessary negotiations with them. And all action of a legal or political character connected with the efforts to obtain a charter for the college was understood to be arranged and directed by him, though he was greatly aided in carrying his plans into effect by your brother Jonathan, and other friends of the cause.

"He had, however, so far as I know, no formal or official connection of any kind with the college, and so quiet and unostentatious was his action in all these proceedings, and so entirely was his interest in the work confined to a desire to have it accomplished, without any wish to secure to himself the honor or the consideration due to the one who was the means of accomplishing it, that I am not at all surprised to learn that his name does not appear upon the college records

of those days. And yet, I believe that every person who was conversant with the proceedings through which the college was established would agree with me in saying, if some future generation should ever conceive the idea of erecting a statue to commemorate the founder of the college, the man most deserving the honor would be Austin Dickinson.

"Sincerely wishing you success in your efforts to throw light on the early history of the institution, I am

"Most truly yours,

"JACOB ABBOTT."

Ex-Professor, Rev. Solomon Peck, D. D., who was connected with the college seven years, referring to Mr. Dickinson's connection with the college, writes, October 16, 1871: "My recollections of him are distinct, though few. He was a man to make lasting impressions, whether of himself as to person, bearing and character, or of the interests which he labored to promote. His features and their habitual expression, sedate, earnest, sometimes bordering on sadness, but occasionally brightening into a smile; his deliberate, measured gait, with brow inclined, as if weighed down with momentous aims and plans; the directness, but kindness of his appeals, and his prolific inventiveness, ever devising new methods of influencing the general mind for good, — all stand out before me at this hour as if I had seen him but yesterday. His power to move others was conspicuous in public addresses, scarcely less than in private intercourse. Unquestionably, he was a *wise master-builder*, and ready to every good work. It was his habit to do what he esteemed auspicious for good, but ever with a studious avoidance of ostentatious publicity, fulfilling to the letter our Lord's injunction, 'Let not thy left hand know what thy right hand doeth.'"

Such is the testimony of those who had the best means of knowing his character and the value of his services at the most critical period in the early history of the college.

It is due to the memory of Mr. Dickinson to add, that during all these services, he was the confidential adviser of the trustees and the faculty. He carefully revised the constitution of the college, and suggested changes to relieve it from object-

tionable features, and render it more acceptable to the people of the State, which the trustees adopted. He watched with great care and fidelity every movement bearing upon the interests of the college; was present at five successive sessions of the legislature, when the petition for a charter was before them, and did everything he could to secure the end finally attained.

Besides his invaluable services in securing Rev. Drs. Moore and Humphrey for the presidency, he was equally successful in gathering around the latter his most valued helpers. It was at his instance, and by his direct agency, that Professors Rev. Nathan W. Fiske, Rev. Samuel M. Worcester and Rev. Jacob Abbott, were brought into the faculty; and it is believed that he was essentially instrumental in securing the services of Professors Rev. Edward Hitchcock and Rev. Solomon Peck.

It will be perceived that an entire change in the faculty occurred during his efforts in behalf of the college. When he commenced his work in 1822, it consisted of Rev. Dr. Moore, President, and Rev. Gamaliel S. Olds and Mr. Joseph Estabrook, professors. When his services terminated in 1825, the faculty was composed of Rev. Heman Humphrey, D. D., President; Rev. Edward Hitchcock, Rev. Nathan W. Fiske, Rev. Samuel M. Worcester, Rev. Jacob Abbott, Rev. Solomon Peck and Ebenezer Snell, professors.

Thus, in this time, a whole new faculty had been inaugurated; $45,000 had been added to the resources of the college; the charter had been obtained, and the number of students had increased from fifty-seven to one hundred and fifty-two.

Mr. Dickinson was eminently a man of deeds. He marked out his own plans, and had wonderful skill in executing them. He did everything in the most quiet, unostentatious manner. He surprised the synod of East Tennessee in 1821, by being mainly instrumental, in a very short time, of securing in the Southwest a subscription of between $20,000 and $30,000 for Maryville College. He also surprised thousands of good people in the South, and elsewhere, in 1822, by establishing in Richmond, Virginia, by a few months' labor, a religious paper, with a weekly circulation of more than three thousand. His habit through life was to influence men unseen. To start a project for good, to be made manifest by the results.

Mr. Dickinson was ordained as an Evangelist at Amherst, Mass., April 19, 1826. Sermon by his brother, Rev. Baxter Dickinson. Ordaining prayer by Rev. Dr. Humphrey.

In June, 1826, he established the "National Preacher" in New York. The first number contained the memorable sermon of Rev. Dr. John M. Mason, "To the poor the gospel is preached." The third number was from his own pen; under his judicious management the work soon obtained a monthly circulation of more than ten thousand. During the first year more than one hundred thousand copies of numbers were issued. Eventually the work went into other hands, and was continued with great usefulness for forty years.

In 1831 Mr. Dickinson visited Europe, and travelled in company with Rev. Dr. Nettleton; attended many pastoral meetings, and visited educational institutions, acquiring much valuable information, and often preached on the Sabbath.

April 26, 1836, he was married in New York to Miss Laura Whittlesey Camp, the eldest daughter of Joel Camp, of New Preston, Conn.

The closing years of his useful life were devoted mostly to the introduction of religious and missionary intelligence into the secular periodical press. He began by preparing brief items of religious and missionary intelligence, interesting to every reader, which the editors of the daily papers cheerfully inserted. At length he issued a half quarto sheet of such items and sent it simultaneously to the press in different cities, and to papers in the country. The work thus commenced was extended, and editors and publishers everywhere found it for their interest, to keep their readers fully advised in regard to religious as well as secular matters. From this humble beginning the work has spread and become almost universal.

Thus in these numerous ways, in addition to preaching the gospel when health would permit, Mr. Dickinson quietly labored for the good of mankind. No one can estimate the amount he accomplished, and which is destined to flow through these various channels of influence.

He died in New York, August 14th, 1849, at the age of fifty-eight and was buried in the cemetery at Amherst. A few friends erected a monument to his memory.

It would be well if the alumni and students of the college who visit his monument, in all future time, could have some just appreciation of the earnest, self-sacrificing spirit with which he toiled to found the institution whose blessings they enjoy.

Amherst being the home of my ancestors, where my paternal grandmother first saw the light 147 years ago, and my father 120 years ago, and myself 25 years before the birth of the college, and having been familiar with the incipient movements for its foundation, and personally acquainted with most of the worthy men who founded it, I have watched with deep interest its progress for half a century, and now esteem it a privilege to present this humble tribute to the memory of one who was permitted to render the institution such important service in its infancy.

Much as it has hitherto done for the cause of science, literature, and religion, my earnest prayer is, that it may be blessed in doing far more in time to come.

ORNAN EASTMAN.

Tract House, New York City.
March 15, 1872.

A WORTHY VIEW OF MAN.

WE are not prepared for a high ideal of manly beauty till we possess a high ideal of man, — till, having brought him up in the worth of character, we show him in feature and act for that which he is. We need not stop to insist, that to enthrone the physical in man, either in the baser form of a rounded and lusty contour, or in the nobler form of bone and sinew, is to overlook the spiritual, — to sink it in the simply organic, — is to make men, not a little lower than the angels, but a little higher than the brutes, — is, not to establish the divine in the flesh, but to smother the divine with the flesh, — is to extinguish the torch which, burning behind the tracery, reveals its divine pattern.

JOHN BASCOM.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1871–72.

THE following lists are compiled from the printed catalogues and information in manuscript. We have inserted omitted years of graduation, from various Triennials, and have changed arrangement to secure uniformity of style.

The line "Name and Residence, Graduated," — which is prefixed to the Senior Class at Bangor, is to be considered as designating the names of the students throughout. A dash in the column "Graduated" signifies that the person mentioned is not a graduate of any college; a blank in the same situation signifies our ignorance.

The following list of abbreviations of names of colleges, which we have used in part for several years, was prepared after careful survey of the whole field. To avoid obscurity, we were obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B. C." belongs to Bowdoin College, and not to Beloit, although the Chicago catalogue gives it to the latter. It would be very convenient to us, and to the general public, if our seminaries would adopt this list, and it would do them no harm. Andover uses it.

Ad.C.	Adrian College, Michigan.
Al.C.	Alleghany College, Pennsylvania.
A.C.	Amherst College, Massachusetts.
B.C.	Bowdoin College, Maine.
Ba.C.	Bates College, Maine.
Bald.U.	Baldwin University, Ohio.
Bel.C.	Beloit College, Wisconsin.
B.U.	Brown University, Rhode Island.
Cal.C.	College of California.
C.U.	Colby University, Maine.
D.C.	Dartmouth College, N.Hampshire.
Dick.C.	Dickinson College, Pa.
Gen.C.	Genesee College, New York.
Ham.C	Hamilton College, New York.
H. C.	Harvard College, Massachusetts.
Hei.C.	Heidelburg College, Ohio.
Hills.C.	Hillsdale College, Michigan.
Ill.C.	Illinois College, Illinois.
Io.C.	Iowa College, Iowa.
Ken.C.	Kenyon College, Ohio.
K.C.	Knox College, Illinois.
Kl.C.	Kings College, Nova Scotia.
L.U.	London University, England.
Mac.C.	Macon College.
Mad.U.	Madison University, New York.
Mar.C.	Marietta College, Ohio.
McG.U.	McGill University, Canada.
M.C.	Middlebury College, Vermont.
Mon.C.	Monmouth College, Ill.
N.J.C.	New Jersey College, New Jersey.
N.Y.C.	New York College, New York.
N.Y.U.	New York University, New York.
O.C.	Oberlin College, Ohio.
Ol.C.	Olivet College, Michigan.
O.W.U.	Ohio Wesleyan University, Ohio.
Pac.U.	Pacific University, Oregon.
P.C.	Pennsylvania College.
R.U.	Rochester University, New York.
Ri.C.	Ripon College, Wisconsin.
R.C.	Rutgers College, New Jersey.
T.C.	Tusculum College, Tennessee.
U.C.	Union College, New York.
U.Ch.	University of Chicago, Illinois.
U.E.	University of Edinburgh, Scotland.
U.M.	University of Michigan, Michigan.
U.P.	University of Pennsylvania, Pa.
U.Vt.	University of Vermont.
U.W.	University of Wisconsin, Wis.
Wab C.	Wabash College, Indiana.
Wash.C.Ga.	Washington College, Georgia.
Washb.C.	Washburn College, Kansas.
Wat.C.	Waterville College, Maine.
Wesl.U.	Wesleyan University, Conn.
Westf.C.	Westfield College, Illinois.
Westm.C.	Westminster College, Mo.
Wg.C.	Waynesburg College, Penn.
Wh.C.	Wheaton College, Illinois.
W.R.C.	Western Reserve College, Ohio.
W.C.	Williams College, Massachusetts.
Y.C.	Yale College, Connecticut.

I. — THEOLOGICAL SEMINARY, BANGOR, ME.

Faculty.

Rev. Enoch Pond, D. D., President, Professor *Emeritus* of Ecclesiastical History.
Rev. Daniel Smith Talcott, D. D., Hayes Professor of Sacred Literature.
Rev. John R. Herrick, D. D., Buck Professor of Christian Theology, and Librarian.
Rev. William M. Barbour, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties.
Rev. Levi L. Paine, Professor of Ecclesiastical History.
Thomas H. Rich, Assistant Teacher of Hebrew.

Resident Licentiates.

None reported.

Senior Class.

Name and Residence.	Graduated.
John Justin Blair, Portland, Me.	
William N. T. Dean, Fall River, Mass.	
Samuel W. Dickinson, Griggsville, Ill.	
Daniel C. Heath, Farmington, Me.	A.C. 1868
George J. Pierce, Lunenburg, Vt.	
Jotham Sewall, Fryeburg, Me.	W.C. 1868
Ezra N. Smith, Wareham, Mass.	
Clarenden A. Stone, Laciede, Mo.	K.C.
Arthur H. Tebbets, Portsmouth, N. H.	

(9)

Middle Class.

Ezra Andrews.
F. C. Bradeen, Buxton, Me.
John W. Brownhill, South Boston, Mass.
Thomas M. Davies, Cape Elizabeth, Me.
H. W. French, Hartford, Conn.
William E. Spear, Rockland, Me. B.C. 1870

(6)

Junior Class.

James R. Chalmers, Newbury, Vt.
John R. Chalmers, Newbury, Vt. D.C. ——
F. E. Emerick, Wilton, Me.
B. F. Grant, Newport, Me. B.C.
C. E. Harrington, Farmington, N. H.
Richard W. Jenkins, Cape Elizabeth, Me.
Benjamin Merrill, Pownal, Me.
Charles N. Sinnett, Harpswell, Me.
Simeon C. Whitcomb, Hampden, Me.

(9) Total, 24.

II. — ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

Faculty.

Rev. Edwards A. Park, D. D., Abbot Professor of Christian Theology.
Rev. John L. Taylor, D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology.
Rev. Austin Phelps, D. D., Bartlet Professor of Sacred Rhetoric.
Rev. Egbert C. Smyth, D. D., Brown Professor of Ecclesiastical History.
Rev. J. Henry Thayer, Associate Professor of Sacred Literature.
Rev. Charles M. Mead, Hitchcock Professor of the Hebrew Language and Literature.
Rev. J. Wesley Churchill, Jones Professor of Elocution.

Librarian.

Rev. William L. Ropes.

Lecturers.

Prof. Samuel Harris, D. D., LL. D., Lecturer on Foreign Missions.
Rev. Increase N. Tarbox, D. D., Lecturer on Congregationalism.
Rev. Jacob M. Manning, D. D., Lecturer on the Relations of Christianity to Popular Infidelity.
—— —— Lecturer on Home Evangelization.
Pres. Noah Porter, D. D. LL.D., Lecturer on Intellectual Philosophy.
Rev. Joseph P. Thompson, D. D., Lecturer on Egyptology.

Resident Licentiates.

Prof. E. A. Grosvenor, Constantinople.	A.C. 1867
H. H. Hamilton, Andover, Mass.	A.C. 1868
David P. Lindsley, Andover, Mass.	—— ——
Wm. W. Livingston, Sivas, Asiatic Turkey.	U.Vt. 1856
Henry L. Talbot, East Machias, Me.	—— ——

(5)

Senior Class.

Walter Howard Ayers, Canterbury, N. H.	D.C. 1868
Thomas Rissel Beeber, Muncy, Pa.	P.C. 1869
John Kittredge Browne, Saxonville, Mass.	H.C. 1869
Almon Taylor Clarke, Wadham's Mills, N. Y.	—— ——
William Henry Cobb, Marion, Mass.	A.C. 1867
John S. Copp, Flushing, Mich.	Hills.C. 1869

Ephraim M. Corey, Hillsdale, Mich. Hills.C. 1868
Samuel Howard Dana, Portland, Me. Y.C. 1869
Charles Fletcher Dole, Norridgewock, Me. H.C. 1868
Archibald Duff, Sherbrooke, Que. McG.U. 1864
James Demarest Eaton, Lancaster, Wis. Bel.C. 1869
James H. Ecob, Sidney Plains, N. Y. Ham.C. 1869
Rufus Cushman Flagg, Castleton, Vt. M.C. 1869
Omar White Folsom, Hanover, N. H. D.C. 1869
Perley M. Griffin, Topeka, Kan. Washb.C. 1869
Theodore C. Jerome, Clinton, N. Y. Ham.C. 1869
Henry Ketcham, Indianapolis, Ind. W.C. 1869
James K. Kilbourn, Racine, Wis. Bel.C. 1868
T. Melbourne May, Bristol, R. I. —— ——
Albert Weston Moore, Andover, Mass. D.C. 1864
Frederic Palmer, Boston, Mass. H.C. 1869
M. Stuart Phelps, Andover, Mass. Y.C. 1869
Edward Kirk Rawson, Albany, N.Y. Y.C. 1868
Darius B. Scott, Mainville, Ill. Wh.C. 1869
Anson P. Tinker, Old Lyme, Ct. Y.C. 1868
Alfred Edwards Tracy, Bloomington, Wis. A.C. 1869
Robert McEwen Woods, Enfield, Mass. A.C. 1869
Wm. Haskell Woodwell, Newburyport, Mass. B.C. 1869

(28)

Middle Class.

L. Payson Broad, Andover, Mass. Y.C. ——
C. H. Brooks, Lennoxville, Que. McG.U. 1869
Henry C. Crane, Norton, Mass. D.C. 1869
William F. Davis, Andover, Mass. H.C. 1867
Alfred H. Hall, Boston, Mass. H.C. 1867
William S. Howland, Jaffna, Ceylon. A.C. 1870
E. Winthrop Jenney, Galesburg, Ill. K.C. 1870
Horace H. Leavitt, Cambridgeport, Mass. W.C. 1869
Albert Livermore, Spencer, Mass. A.C. 1868
Edward G. Selden, Norwich, Ct. Y.C. 1870
Joel M. Seymour, Rootstown, O. W.R.C. 1870
Roderic Terry, Irvington, N. Y. Y.C. 1870
Geo. H. Tilton, Hopkinton, N. H. A.C. 1870
John T. Ward, Evans' Mills, N.Y. Hills.C. 1870
Charles A. White, Northbridge, Mass. W.C. 1870
John H. Williams, Dudley, Mass. A.C. 1868
Newell S. Wright, Alden, Ill. B.C. 1869

(17)

Junior Class.

Frederick H. Bartlett, Bristol, N. H. —— ——
Sidney E. Bailey, Saxton's River, Vt. A.C. 1871
Edward A. Benner, Lowell, Mass. A.C. 1869
Marvin D. Bisbee, Springfield, Vt. D.C. 1871
John T. Crumrine, Lindley's Mills, Pa. Wg.C. 1871
Elisha F. Fales, Jr., Wrentham, Mass. B.U. 1870
Edward S. Fitz, Chicopee, Mass. A.C. 1871
Chas. Nelson Flanders, Haverhill, N. H. D.C. 1871
James Bartlett Gregg, Andover, Mass. H.C. 1866
M. O. Harrington, Kirby, Vt. A.C. 1869
John W. Hird, Andover, Mass. Y.C. 1871
G. Milton Howe, Oxford, Mass. A.C. 1871
Wm. H. Hubbard, Louisville, Ky. A.C. 1871
Frank D. Kelsey, Columbus, O. Mar.C. 1870
Henry L. Kendall, Barrington, R. I. B.U. 1871
S. Sherberne Mathews, Boston, Mass. —— ——
John P. Sanderson, Springfield, O. Witt.C. 1869
Joseph Bartlett Seabury, New Bedford, Mass. A.C. 1869
Edward B. Sellers, Boston, Mass. Wh.C. 1866
Charles R. Seymour, Rootstown, O. W.R.C. 1870
John E. Smith, Oberlin, O. O.C. 1870
Edwin C. Stickel, Decatur, Ill. A.C. 1869
Edward George Stone, Warren, Ct. A.C. 1871
Charles L. Tomblen, West Brookfield, Mass. A.C. 1871
Edward P. Wheeler, Beloit, Wis. Bel.C. 1870

(25)

Special Course.

W. H. H. Collins, Lawrence, Mass. —— ——
Robert W. Haskins, New York City. U.N.Y. 1869
William A. Lamb, New Britain, Ct. —— ——
C. P. H. Nason, North Billerica, Mass. W.C. 1862
Joseph Nee-Sima, Yeddo, Japan. A.C. ——
Samuel Ollerenshaw, Manchester, England. —— ——

(6) Total, 81.

III. — THEOLOGICAL DEPARTMENT, YALE COLLEGE, New Haven, Conn.

Faculty.

Rev. Noah Porter, D. D., LL. D., President, and Clark Professor of Moral Philosophy and Metaphysics.

Rev. GEORGE E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature and Biblical Theology.

Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology.

Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and the Pastoral Charge.

Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History.

Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature.

Rev. LEONARD BACON, D. D., LL. D., Lecturer on Church Polity and American Church History.

RESIDENT LICENTIATES.

(*Attending Lectures.*)

Theodore Lansing Day, B. D., Newton, Mass. Y.C. 1867

George Daniel Marsh, B. D., Chicago Theol. Sem., Grinnell, Iowa. Io.C. 1867

Mortimer L. Sargeant Noyes, B. D., Chicago Theol. Sem., Chicago, Ill.

(3)

SENIOR CLASS.

Arthur Herman Adams, Cleveland, O. Y.C. 1867

Edwin Bailey Burrows, Troy, N. Y. —— ——

Elisha Wright Miller, Williston, Vt. Y.C. 1868

Pascal Decatur Murray, New Britain, Ct. —— ——

Austin Hull Norris, Center Brook, Ct. —— ——

Richard Austin Rice, New Haven, Ct. Y.C. 1868

Rufus Byam Richardson, Groton, Mass. Y.C. 1869

Arthur Shirley, New York City. Y.C. 1869

Joseph Alexander Tomlinson, Bedford, Pa. P.C. 1869

Clayton Welles, Wethersfield, Ct. Y.C. 1868

Cyrus Baxter Whitcomb, New York City. —— ——

George Oliver Whitney, New Haven, Ct.

(12) Mad.U. ——

MIDDLE CLASS.

Augustine Barnum, Wauseon, O. O.C. 1870

George Lee Beach, Andover, O. O.C. 1870

John Scudder Chandler, New Haven, Ct. Y.C. 1870

Roswell Chapin, Seville, O. O.C. 1870

Truman D. Childs, Bainbridge, O. O.C. 1870

George Walker Christie, Berlin, Wis. Bel.C. 1870

Quincy Lamartine Dowd, Seville, O. O.C. 1870

John Pentyrch Evans, Plymouth, Pa. —— ——

Charles Newton Fitch, Geneva, O. O.C. 1869

Franklin Solomon Fitch, Geneva, O. O.C. 1870

Charles Winters Good, Tiffin, O. Hei. C. ——

Henry L. Griffin, Williamstown, Mass. W.C. 1868

William Dickinson Hart, Lysander, N. Y. O.C. 1870

Frederick Smith Hayden, Milwaukee, Wis. Y.C. 1869

Henry Larned Hutchins, New Haven, Ct. Y.C. 1870

George Clark Lamb, Point Pleasant, Ill. Westf.C. ——

Theodore Philander Pruden, New Haven, Ct. Y.C. 1869

John Alun Roberts, Coedpoeth, Wales. BalaC., Wales

William Edward Safford, Evanston, Ill. O.C. 1870

Edward Payson Salmon, Beloit, Wis. Bel.C. ——

William Parmelee Sprague, East Bloomfield, N. Y. A.C. 1870

Robert Brown Stimson, Terre Haute, Ind. Wab.C. ——

John Thomas, Abercanaid, Wales.

(23) BalaC., Wales

JUNIOR CLASS.

George Whitefield Benjamin, New Haven, Ct. Y.C. 1864

Edwin Munsell Bliss, Constantinople, Turkey, A.C. 1871

John Carey Boals, Somerville, Tenn. Mac.C. ——

Homer James Broadwell, M. D., New Haven, Ct. —— ——

Samuel Edwin Busser, York, Pa. P.C. 1871

Andrew Lewis Büttner, Fort Wayne, Ind. Wab.C. 1871

Newell Mecker Calhoun, Bethlehem, Ct. —— ——

Henry Smith Carhart, Coeymans, N. Y. Wesl.U. 1869

Franklin Countryman, New Haven, Ct. Y.C. 1870

William Burke Danforth, Royalton, Vt. D.C. 1871

Isaac Dayton Decker, Hope, N. J. Y.C. 1871

George Augustus Parsons Gilman, Laconia, N. H. —— ——

William Greenwood, Boston, Mass. A.C. 1871

Aaron Merritt Hills, Mt. Vernon, O. O.C. 1871

Joel Stone Ives, Castine, Me. A.C. 1870

George Cheever Jewell, New Haven, Ct. Y.C. 1871

James C. McNaughton Johnston, New Wilmington, Pa. Westm.C. ——

Charles Nelson Jones, Oberlin, O. O.C. 1871

George Edwin McLean, Great Barrington, Mass. W.C. 1871
John Newton McLoney, Eddyville, Iowa. Io.C. 1871
Charles William Mallory, Hamden, N. Y. A.C. 1871
James Brackett Mason, East Putney, Vt. D.C. 1871
Howard Walter Pope, Westville, Ct. Y.C. 1871
Roswell Olcott Post, Logansport, Ind. Wab.C. 1871
Stephen Henry Robinson, West Woodstock, Ct. D.C. ——
William Mackintire Salter, Burlington, Io. K.C. 1871
Richard Bailey Snell, New Sharon, Iowa. Io.C. 1870
John Wolcott Starr, Guilford, Ct. Y.C. 1871
John Lawson Stoddard, Boston, Mass. W.C. 1871
John P. Trowbridge, Pomfret, Ct. A.C. ——
Daniel Morris Woolley, New York City. Dick.C. ——

(31) Total, 69.

IV. — THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CONN.

FACULTY.

Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of Hebrew and Old Testament Literature.
Rev. ROBERT G. VERMILYE, D. D., Riley Professor of Christian Theology.
Rev. JOSEPH C. BODWELL, D. D., Hosmer Professor of Preaching and the Pastoral Charge.
Rev. THOMAS S. CHILDS, D. D., Waldo Professor of Biblical and Ecclesiastical History.
Rev. M. B. RIDDLE, D. D., Professor of Greek and New Testament Literature.

RESIDENT LICENTIATES.

Joseph C. Bodwell, jr., Hartford, Conn.
Vincent Moses, Clymer, N. Y.
H. Taylor, Hartford, Conn.
(3)

SENIOR CLASS.

John M. Chapin, Springfield, Mass.
G. S. Dodge, N. Brookfield, Mass.
George Dodson, Hartford.
E. S. Gould, Paxton, Mass.
D. B. Hubbard, Higganum.
C. W. Kilbon, New London.
N. Lee, Heckla Works, N. Y.
F. B. Makepeace, Worcester, Mass.
Henry M. Perkins, Hartford.
(9)

MIDDLE CLASS.

F. H. Allen, Salem, Mass.
E. P. Butler, Essex, Vt.
L. W. Hicks, Worcester, Mass.
W. N. Meserve, Norfolk, Va.
P. B. Shiere, Providence, R. I.
M. D. Stone, Jaffrey, N. H.
(6)

JUNIOR CLASS.

W. P. Collins, Hartford.
J. L. Gamble, Kossuth, O.
F. G. Grimes, Keene, N. H.
J. H. Goodell, Hartford.
A. J. Hanna, Boston, Mass.
J. E. Hurlbut, New London.
D. Staver, Dayton, O.
(7) Total, 25.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, O.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President, Avery Professor of Moral Philosophy, and Professor of Theology.
Rev. CHARLES G. FINNEY, D. D., Professor of Pastoral Theology.
Rev. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology.
Rev. HIRAM MEAD, D. D., Professor of Sacred Rhetoric.
Rev. JUDSON SMITH, D. D., Professor of Church History.
Rev. HENRY COWLES, D. D., Lecturer on Prophecy.
Rev. JOHN B. PERRY, Lecturer on Religion and Science.
JAMES R. SEVERANCE, A. M., Instructor in Elocution.

RESIDENT GRADUATES.

Justus Newton Brown, Oberlin, O. O.C. 1867
Almon Whitney Burr, Oberlin, O. O.C. 1868
James Ralph Severance, Oberlin, O. O.C. 1868
(3)

SENIOR CLASS.

Henry Fairlamb Clark, Berea, Ky. O.C. 1858
John Thomas Clark, Germantown, O. —— ——
Charles Newton Fitch, Madison, O. O.C. 1869

Richard Hicks, Mitchell, C. W. — —
Robert William Logan, Oberlin, O. — —
Page Finny McClelland, Mt. Jackson, Pa. O. C. 1866
Joseph Perry Preston, Oberlin, O. — —
(7)

Middle Class.

Adelbert Edwin Allaben, Oberlin, O. O.C. 1869
Josiah Blackman Blakely, Neenah, Wis. Ri.C. 1870
Berkwell Nelson Chamberlin, Garretsville, O. — —
Kendrick Herbert Crane, North Adams, Mich. — —
Levi Judson Donaldson, Heller's Corner, Ind. — —
Jacob Frank Ellis, Wheaton, Ill. Wh.C. 1869
Thomas Havodydd Griffith, West Winfield, O. — —
Walter Osgood Harrt, Wheaton, Ill. Wh.C. 1869
Simon Byron Hershey, Wadsworth, O. O.C. 1870
Isaac Hughes, West Winfield, N. Y. — —
Barzillai Medway Long, Fremont, O. — —
Wallace Taylor, Oberlin, O. O.C. 1867
George F. Waters, Lenox, O. O.C. 1870
(13)

(Special Course.)

Henry Samuel Childs, Russell, O. — —
George Watson Jones, Cleveland, O. — —
(2)

Junior Class.

Dwight Payson Breed, Milton, Mich. — —
Austin Hannahs Burr, Oberlin, O. O.C. 1871
Morritz Ernst Eversz, Oberlin, O. Ri.C 1871
Francis Heman Geer, Kelloggsville, O. O1.C. 1871
Andrew James Hadley, Oberlin, O. — —
Hohanes Harntun, Aintab, Turkey. — —
Charles Nelson Jones, Oberlin, O. O.C. 1871
Edward Byron Payne, Oberlin, O. — —
George Stanley Pope, Oberlin, O. Bald.U. 1868
William Drake Westervelt, Oberlin, O. O.C. 1871
Leverett S. Woodworth, West Williamsfield, O. B.U. 1871
(11)

(Special Course.)

John Levi Maile, Johnston, Mich. — —
Thomas Davis Phillips, Floyd, N Y. — —
(2) Total, 38.

VI.—CHICAGO THEOLOGICAL SEMINARY, Chicago, Ill.

Faculty.

Rev. Samuel C. Bartlett, D. D., New England Professor of Biblical Literature.
Rev. Franklin W. Fisk, D. D., Wisconsin Professor of Sacred Rhetoric.
Rev. James T. Hyde, D. D., Iowa Professor of Pastoral Theology and Special Studies.
Rev. George N. Boardman, D. D., Illinois Professor of Systematic Theology.
Rev. Truman M. Post, D. D., Lecturer on Ecclesiastical History.
Prof. Edward M. Booth, A. M., Instructor in Elocution.

Librarian.

Prof. Bartlett, Librarian.

Resident Licentiates.

Jay A. Clisbee, Marshall, Mich. — —
Henry Jacobs, Wayne, Ill. — —
(2)

Senior Class.

John W. Baird, Waukesha, Wis. Bel.C. 1869
Otis D. Crawford, Dubuque, Ia. — —
Thomas L. Riggs, Beloit, Wis. Bel.C. 1868
Henry C. Simmons, Beloit, Wis. Bel.C. 1869
John G. Taylor, Black Earth, Wis. U.W. 1868
Thomas Yates, Philadelphia, Pa. — —
(6)

Middle Class.

Seth A. Arnold, Bel.C. 1869
A. Wesley Bill, Chicago, Ill. — —
Chas. Stearns Billings, Painesville, O. — —
Thos. Lincoln Brown, Appleton, Wis. — —
Charles Burritt Curtis, Dover, Ill. Bel.C. 1870
William Willis Curtis, Dover, Ill. Bel.C. 1870
William G. Dickinson, Mendota, Ill. — —
Jesse Laurence Fonda, Wheaton, Ill. Wh.C. 1868
Chas. Wilbur Merrill, Cannon Falls, Minn. Bel.C. 1870
Richard Miller, Winnebago, Ill. Bel.C. 1870
Geo. William Nelson, Beloit, Wis. Bel.C. 1870
Homer Joseph Parker, Danville, C.E. M.C. 1870
Charles Francis Reed, Grinnell, Io. Io.C. 1870
Augustus Marcus Rice, Mantorville, Minn. U.W. 1870
Barnabas Walker Root, Sherbro, W. Africa, K.C. 1870
Dana Sherrill, Lisbon, Ill. Bel.C. 1870
Arthur Lathrop Smith, Jacksonville, Ill. — —

Dallas David Tibbets, Ft. Madison, Iowa. Hills.C. 1870
Harmon Bascom Tuttle, Roscoe, Ill. Bel.C. 1870
Allen J. Van Wagner, Muscotah, Kansas. — —
Mahlon Willett, Decorah, Iowa. Io.C. 1869
(21)

Junior Class.

Julius Cæsar Armstrong, Chicago, Ill. — —
William Gallagher, Jr., Boston, Mass. H.C. 1869
Henry Martyn Goodell, Ann Arbor, Mich. U.M. 1871
Edgar Harland Kilmer, St. Charles, Ill. Wh.C. 1871
Watson Birchard Millerd, Milwaukee, Wis. U.M. 1871
Horace Hutchinson Robbins, Muscatine, Iowa, Io.C. 1870
Andrew J. Smith, Lima, Wis. Bel.C. 1871
Orville Sylvester Smith, Delavan, Wis. Bel.C. 1871
(8)

Special Course.

SECOND YEAR.

Robison John Funk, Muscatine, Iowa. — —
William Henry Skentlebury, Chicago, Ill. — —
James Foster Smith, Belmond, Iowa. — —
(3)

FIRST YEAR.

Charles Henry Abbott, Andover, Mass. — —
Enoch Atkins, Lawrence, Kansas. — —
Ledyard Ely Benton, Lake Mills, Wis. — —
John Belding Bidwell, Goodland, Ind. — —
Robert Kirk, Plainview, Minn. — —
Lewis Thomas Mason, Olive Green, Ohio. — —
John McDowell, Chicago, Ill. — —
Gilbert Rindell, Jr., Williamsburg, Iowa, — —
Andrew Jackson Rudolph Smith, Eureka, Kansas. — —
John Galbraith Templeton, Chicago, Ill. — —
(10) Total, 50.

VII.—PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CALIFORNIA.

Faculty.

Rev. Joseph A. Benton, D. D., Professor of Sacred Literature.
Rev. George Mooar, D. D. Professor of Theology.

Senior Class.

George F. S. Morgan, San Francisco.
John L. Stephens, Petaluma.
David F. Watkins, Nortonville.
(3)

Middle Class.

Charles Wm. Anthony, A. B., Oakland.
Granville M. Dexter, San Francisco.
Joseph H. Merrall, Oakland.
(3)

Junior Class.

John C. Ferguson, San Francisco.
(1) Total, 7.

SUMMARY.

	Professors.	Lecturers, etc.	Resident Licentiates.	Students. Senior.	Middle.	Junior.	Special Course.	Total.	Volumes in Library.	Anniversaries in 1872.
Bangor,	5	1	0	9	6	9	.	24	13,000	Thursday, June 6.
Andover,	7	5	5	28	17	25	6	76	30,000	Thursday, June 27.
Yale,	6	1	3	12	23	31	.	66	College, etc., 89,000	Thursday, May 16.
Hartford,	5	0	3	9	6	7	.	22	7,000	June 11th, and 12th.*
Oberlin,	5	6	3	7	13	11	4	35	College (11,000).	*See below.*
Chicago,	4	2	2	6	21	8	13	48	4,500	Thursday, April 25.
Oakland,	2	0	0	3	3	1	0	7	2,500	*See below.*
Total, 7.	34	15	16	74	89	92	23	278		

* Addresses by students, June 11th; inauguration of Professors Childs and Riddle, June 12th, 1872.

TERMS AND VACATIONS.

BANGOR. — The Anniversary is on the Thursday following the last Wednesday in July. There is but one vacation, commencing at the Anniversary, and continuing twelve weeks. The first term of the next Seminary year, will begin on Thursday, September 19, 1872.

ANDOVER. — The first term of the present Seminary year ends on Thursday, March 7, 1872, followed by a vacation of three weeks. The second term commences Thursday, March 28, 1872, and continues until the ANNIVERSARY, Thursday, June 27, 1872. A vacation of nine weeks follows. The first term of the next Seminary year will begin on Thursday, August 29, 1872.

YALE. — There is but one term. The session for 1871–72 commenced on Thursday, September 14, 1871, and will continue until Thursday, May 16, 1872, when the public ANNIVERSARY will be held. The annual examination of the classes, and the meeting of the Alumni, will be held in the same week. The next Annual term will begin on Thursday, September 12, 1872.

HARTFORD. — There is but one term of study, beginning on the first Thursday in October, and continuing until the second Wednesday in June.

OBERLIN. — Same as in College. Fall term began Tuesday, September 5, 1871; ended November 25, 1871, followed by vacation of twelve weeks. Spring term, February 20 to May 11, 1872. ANNIVERSARY of the Theological Society, Friday, May 3, 1872. Summer term, Wednesday, May 15, 1872, to August 7. *Concio ad Clerum*, August 6; Commencement, August 7, 1872. The next year begins with fall term, Tuesday, September 3, 1872.

CHICAGO. — Two terms, — the "Lecture term"; and the "Reading term"; the Lecture term commencing on the second Wednesday of September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term. ANNIVERSARY, last Thursday in April. "The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life."

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues eight days.

CALIFORNIA. — There is but one term of study, beginning on the third Thursday of August, and ending on the fourth Thursday of May. There will be a recess from the 20th of December to the 3d of January. Public examination and exhibition at the close of each Seminary year. The Seminary was opened in June, 1869. A. H. Q.

THE THEOLOGICAL SEMINARIES: COMPARATIVE.

In the first volume of this *Quarterly*, we inserted complete list of the Faculty and Students of our several Theological Seminaries for the then current year. Excepting 1862–6, that publication has been continued. We have procured the numbers for those years, by correspondence, as the publication of catalogues was not universal; and we present the following table for the fourteen years:

THE SEMINARIES DURING THE PAST FOURTEEN YEARS.

Years.	Professors.	Lecturers, etc.	Resident Licentiates.	Students.				
				Senior.	Middle.	Junior.	Special Course.	Total.
1858–9,	24	10	15	67	75	99	9	250
1859–60,	24	10	24	68	90	94	9	261
1860–1,	24	7	14	93	100	94	11	298
1861–2,	25	9	18	96	95	81	3	275
1862–3,	23	11	16	90	103	58	1	252
1863–4,	24	9	10	80	53	58	2	193
1864–5,	24	9	19	66	53	43	—	162
1865–6,	22	10	19	53	58	84	10	205
1866–7,	25	10	16	51	98	85	8	242
1867–8,	26	11	9	97	92	65	4	258
1868–9,	31	11	16	87	68	65	18	238
1869–70,	31	9	7	74	72	81	13	240
1870–1,	32	11	18	72	73	98	29	272
1871–2,	34	12	16	74	89	92	23	278

During this period, one new seminary has been opened, viz., Oakland, in 1869. It will be seen that the number of students was greatly lessened during the war; that this year is the third year of a steady increase; but that this year has not reached the numbers in 1860–61. It would be interesting to ascertain, if possible, whether the large number in 1860–61, was the result of the revivals of 1857–8, in turning educated young men into the ministry.

It will be seen that the number of professors and lecturers has materially increased. In 1858–9, 24 professors, an average

of one to every 10 students; in 1871–2, 34 professors, an average of one to every 8 students (slight fractions omitted). Professors and lecturers, in 1858–9, one to every 8 students; in 1871–2, one to every 6 students.

In 1858–9, the ratio of students to the number of churches, was one to nine (and a fraction) churches; in 1860–61, one to eight (and a fraction); in 1871–2, one to eleven (and a fraction). The ratio of students to church membership was, in 1858–9, one to every 941 members; in 1860–61, one to every 851 members; in 1871–2, one to every 1,122 members.

We add a table giving the figures for the year 1835–6, — choosing that year because we happen to have all the catalogues of that year; with the line of the present year: —

THE SEMINARIES IN 1835–6.

Seminaries.	Professors.	Lecturers, etc.	Resident Licentiates.	Students.				
				Senior.	Middle.	Junior.	Special Course.	Total.
Bangor,	2	—	—	7	16	21	—	44
Andover,	3	1	16	18	66	62	—	146
Yale,	4	—	5	16	20	22	—	58
Hartford,	3	—	—	7	9	10	—	26
Oberlin,	3	—	—	16	19	[1]	—	35
Total, 5.	15	1	21	64	130	115	—	309
1871–2: 7.	34	12	16	74	89	92	23	278

[1] The Oberlin course was then two years (?).

The last two lines above are impressive. In 1835–6, with our denomination, perhaps, half as large as now, we had more students than now. Then, we had 20 students to one professor; now, 8 students. Doubtless we then had one student to every five churches (or even less); now, one to every eleven churches. The figures now given will afford opportunity for reflection.

A. H. Q.

MINISTERIAL MEMBERSHIP IN CONGREGATIONAL CONFERENCE.[1]

THE question, "Can a minister have any other membership in a Congregational conference than that which he derives in virtue of his being the pastor of a church in connection with said conference?" turns fundamentally on the definition which we give to the word "church."

We are, therefore, carried by this question back to the germinal idea of our polity, to the initial point of our departure from all other forms of church government.

In regard to the spiritual, invisible, universal church of God, there is probably no difference in essential idea and definition between us and others; but when we come to the visible church, an essential difference of idea, and consequently of definition, separates our polity from all other forms. Is every particular congregation of believers, duly constituted, a complete, autonomous church? or is the visible church a larger or smaller "union or association" of such separate congregations? As these questions are answered, so must that respecting ministerial membership in conference be determined. If any larger or smaller union of particular congregations constitutes the visible church, then the church-membership of ministers can be had with this union, by whatever name called. Thus, a Presbyterian minister may hold his church-membership with his Presbytery, and not with any local congregation whatever; a Methodist Episcopal minister, with his conference, and not with any particular society; and so, also, with other communions embracing this theory of the church. The idea of the visible church underlying all these forms — Presbyterianism, Episcopacy, Papacy — is, that many particular congregations, as those of a province, a nation, or the whole world, are so united in one association that it may properly be called the church of that province, or nation, or of the world. This idea shapes their legal and common titles; hence, they have, "The General Assembly of the Presbyterian Church in the United States of America," "The Methodist Episcopal

[1] Read by appointment before Miami Conference, Ohio, October 19th, 1870.

Church," "The Roman Catholic Church," "The Greek Church," etc.; the aggregate of particular congregations being called the church, not an assembly, or conference of the churches.[1]

Our polity is a protest against this theory of the visible church, and a return to the revealed idea and model. Nowhere in the New Testament is there a union or association of particular churches mentioned, referred to, or called the church or a church. These congregations of believers are called churches, even when belonging to the same province and neighborhood; while the complete autonomy of each and every congregation, its sufficiency of itself to manage all its affairs under Christ, is now, after long contradiction, placed beyond reasonable dispute. Under this scriptural theory, the largest body of believers, in visible organism, that can be called a church, is the local, particular Christian assembly, the ἐκκλησία. All unions of these primal bodies are only associations of the churches; having none of the authority, prerogatives, characteristics, or functions of a true, visible church. Of course, the calling of believers into separate churches, under the same head, by the same spirit, and for the same purpose, lays the foundation for a wider Christian fellowship; but only in such forms as leave each individual church in the entireness of its divine rights. Thus, our independency does not become isola-

[1] The idea of the church nearest our own, *on this side*, is thus presented in the Presbyterian form of government.

"A particular church is a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeable to the Holy Scriptures; *and submitting to a certain form of government.*"

We have italicized the initial point of departure between the Presbyterian polity and our own. Where our polity makes the particular church independent, autonomous, theirs places it under subjection to a certain form of government, which binds it and others into a union where their autonomy is lost. Hence, the candidate for licensure must respond affirmatively to the question, "Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or any other Presbytery in the bounds of which you may be called?" When ordained he must assent to this: "Do you promise subjection to your brethren in the Lord?" (See Chaps. ii. vii. xiv.)

The Lutherans hold a mixed theory of the church, grafting upon the true idea a system of development illegitimate indeed, but conferring upon the synods entire jurisdiction over pastors. (Government, Chaps. iii. sec. iii.)

The Episcopacy is of course at a great remove from our idea of the church; while the Papacy is the ultimate fact of all centralized systems.

tion, but rather the condition of all true sisterly fellowship between the churches, just as equality among individual believers is the condition of all true brotherhood in the kingdom of God. The visible, organic bond that unites the renewed in the particular church, ceases when we go beyond that church into the relation of church to church; but the invisible Christian bond which unites believer to believer does not cease there, but constitutes the ground of Christian fellowship the world over.

The Cambridge Platform, the oldest formal statement of our polity, made in 1648, presents a twofold visibility of the Christian church. The militant church is "visible, in respect of the profession of their faith, in their persons and in particular churches. And so there may be acknowledged an universal visible church." "Besides the spiritual union and communion common to all believers, they enjoy, moreover, an union and communion ecclesiastical — political. So we deny an universal visible church."[1] All true believers, when viewed in relation to their holy living which separates them from the world, constitute, whether church members or not, the universal visible church; but, when viewed in their church relations as members of a visible body, they cannot constitute "an universal visible church." This idea is even more fully stated in these words: "The state of the members of the militant visible church walking in order (*i.e.* as members of some church), was either before the law, economical, that is, in families; or, under the law, national; or, since the coming of Christ, only congregational. . . . Therefore, neither national, provincial, nor classical."[2]

On this idea of the church our whole polity is built, by which both the form and the functions of a church are denied to associations, conferences, presbyteries, synods, and the like. This idea is embalmed in the titles of our councils, synods, and conferences. Thus, the Cambridge Platform, in 1648, and the Cambridge Confession, in 1680, were "agreed upon," "owned and consented unto by the elders and messengers of the churches," not of the Congregational church. So the National Council of 1865, which re-affirmed both the platform

[1] Chap. ii. 3, 4.
[2] Cambridge Platform, Chap. ii. 5.

and the confession, was a council of the Congregational churches. In like manner, all special councils, all district and State conferences, all colonial and national synods and conventions, are, as expressed in their titles, gatherings of the Congregational churches. We have no such anomaly as the Congregational church of a district, county, State, province or nation. No such title can be found in the history of Congregationalism.

As already said, this doctrine of the nature of the church does not make Ishmaelites of the separate congregations; but rather sisters, united into one household of faith, under the same head, governed by the same revealed laws, and working together for the same end. Fellowship is, therefore, not only natural, but even necessary, both for the highest efficiency of the churches, and for the proper exhibition of their real spiritual union. And any fellowship is allowable that preserves the purity in faith and practice, and the autonomy in character required by the New Testament of each particular church of Christ.[1] Under this Scriptural doctrine there have grown up three systems of fellowship, namely: —

The System of Occasional Councils. This is the fellowship of churches "by elders and messengers," for special matters, and as occasion requires. In these councils only such persons can have membership as are expressly invited. No council can properly enlarge itself by electing those not invited to membership in it.[2]

The System of Ministerial Associations. — These associations primarily are not meetings of churches, but only of the pastors of churches, and other ministers, "for intellectual, spiritual, and professional improvement." All our ministers can belong to these by complying with the conditions of membership; but churches properly have no membership in them.

The System of Church Conferences. — These conferences are primarily the meetings of churches for fellowship in counsel and labors. In the order of development this system is the latest, being born in Maine in 1822; but its growth promises the richest fruitage to our denomination. It has already gath-

[1] See Cambridge Platform, Chap. xv. xvi.

[2] See Dexter's *Congregationalism*, p. 215.

ered our churches out of their isolation into district and state organizations, and is hopefully moving to unite them all in a stated National Conference. It is respecting ministerial membership in these that we wish to apply the principles already considered. And we will do so under the heads: 1. Pastoral Membership; 2. Associational; and 3. Church Membership.

I. *Pastoral Membership in Conference.* — This membership is secured in virtue of a minister's holding the pastoral relation to some church in connection with the conference. The church is entitled to representation in the body, and its minister is entitled to represent it; not in virtue of his being a minister, for there may be other ministers in the same church, but in virtue of his official relation to the said church.

Here the unsettled question arises, What constitutes the pastoral relation? It is sufficient for this discussion, to say that any minister holding such a relation to a church, that the church regards and treats him as entitled, with or without formal vote, to represent it as its minister, must be received as such by the conference. The question of his installation cannot be raised by the conference. But this minister, whether installed or not, is required, in some conferences, if not in all, like the church he represents, to assent unto the doctrinal basis of the conference to which his church belongs. In enrolling his name as a delegate to the conference, he virtually gives this assent to the doctrinal basis, though no formal subscription be made. As ministerial membership in conference derived from this relation is both natural and unquestioned, nothing further need be said about it.

II. *Associational Membership in Conference.* — The association is, in inception and history, a stated meeting of ministers only; while the conference, in origin and development, is properly a stated meeting of churches only. Now circumstances have, in some instances, led to a change in nature of both the association and the conference; so that a minister without charge or pastoral connection holds an associational membership in conference; that is, he joins the conference as if it were a pure association; or, *vice versa*, a church joins the association as if it were a pure conference. This opening of

the conference to ministers sustaining no pastoral relation to any church, and of the association to churches, is in harmony with our polity, and must be justified or condemned solely on principles of utility. Let us briefly state some of the advantages and the disadvantages of this mixing of the associational and the conference system together.

To the ministry there cannot be that intellectual and professional incitement in these mixed organizations that a pure association affords. For strictly intellectual and professional themes are foreign to them; while questions touching the welfare and work of the churches naturally take precedence to all others. So that as an intellectual and professional gymnasium for the ministry, a mixed conference or association cannot rival a simple association.

On the other hand, our churches may sometimes feel that it is a disadvantage to them to have questions vital to their interests decided by men not in the closest connection with them. They may claim that ministers, having only associational membership in conference, may be either ignorant of the real wants of the churches, or look at matters from a professional point of view; and be, consequently, so far forth, at least, unfitted to have a decisive voice in the conferences of the churches. Still, as all the action of conferences under our polity respecting church matters is advisory solely, this disadvantage can never become a fatal objection to these mixed organizations.

The advantages to the churches from mixing the conference with the association, or *vice versa*, arise partly from the *esprit de corps* which an increase of the body in numbers gives, and partly from the wisdom that other ministers than those sustaining the pastoral relation can bring to the deliberations of the body.

To the ministry, however, important advantages arise from associational membership in conference. So great are they, that associations long established have been merged in conferences, or ceased to exist. Economy in time and money, and expediency in other things, work against the existence of the two systems, under certain circumstances, covering the same territory. It would be inexpedient, for example, to have a

national association of ministers, and a national conference of churches. So it has been found inexpedient to have a state association of ministers and a state conference of churches.[1] Where our churches are few, and scattered over a wide area, — in some district conferences the extreme churches being nearly or quite one hundred miles apart, — the same expediency has joined the two systems by giving ministers an associational membership in a district conference. Where our churches are near together the associational and the conference systems flourish well enough side by side; but in the Middle and Western States, many of the district conferences are so extended that it seems desirable to unite the two systems into one organization, by allowing, in conference, what we have called associational membership. The best practicable way of avoiding this union of the systems is the holding of a pure association in connection with the conference, on the day before or the day after the meeting of conference.

The chief advantage of this associational membership in said district conferences lies, however, in the fact that ministers living or laboring within their boundaries, may thereby have a proper and desirable connection with the denomination. Instead of living in isolation, they can join the conference, as if it were an association, become known, be accredited to other bodies when necessary; in short, they can have a home in the conference, through which they can retain and increase their interest in Congregationalism. To such, and to the denomination as well, this associational membership in conference is of special advantage. Such membership can be had under our form of government with propriety; such membership is in fact had in many district conferences; and such membership in widely extended district conferences should be had, in order to the best working of our polity.

III. *Church Membership in Conference.* — In every centralized system of church government, the minister, or priest, by

[1] The General Convention of Vermont and the General Association of New Hampshire opened their doors to take the churches in, thereby preventing another general organization in those States. The General Association and the General Conference of Massachusetts have united, and a similar union will in due time take place between the General Association and the General Conference of Connecticut.

whichever name called, does or may, hold his church membership, either with some union of particular congregations, as the presbytery, the synod, the conference, and the like ; or, instead, with the whole communion, as a single church. He is not required to join any particular congregation of believers. When, therefore, a man comes to us from any one of these communions, he naturally brings with him some of his old ideas, especially his idea respecting the nature of the church. Hence, he may, and in some instances does, suppose that bringing his credentials to a Congregational conference and joining it, he transfers to it his church membership. This fact is our apology for repeating what must, to many at least, be axioms in our polity.

Neither our principles nor our usages allow church membership in conference, in association, in any body but the particular church, the local congregation of believers. Nothing but these individual churches possesses church functions. The apostles remanded church discipline to the local congregation, with which the Cambridge Platform leaves all church discipline, even that of a pastor. So jealous, indeed, are our churches of this fundamental right, that it is written, in substance, in the constitution of every conference of churches and association of ministers, under our polity, that no conference or association, shall, under any circumstances, "exercise ecclesiastical authority over churches or individuals, or interfere with the government or discipline of the churches, or consent to hear appeals, or give advice in ecclesiastical causes of any kind." Of course no church membership can be had with such bodies. Occasional councils for ordination, installation, dismission of pastors, and difficult cases of discipline, — being called into existence by the occasion, and dying when their special work is done, — can neither give, hold, transfer, nor sever church membership.

As church membership in conference or association is thus impossible under our polity, two important questions arise ; *first*, In what church ought a minister to hold his church membership ? and *secondly*, Where is the church membership of those who come to us from the presbytery, the synod, the Methodist conference, and similar bodies ? These questions

are so connected with the subject in hand, that the discussion will not be satisfactory without answering them.

1. Pastors should always hold their church membership with the church they serve. They should be members of the body over which they preside. They should be subject to the watch and discipline of the church where they live and labor. This reasonable relation between pastor and people is assumed to exist in all cases by the Cambridge Platform. For it says: "In case an elder offend incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the council of other churches, where it may be had, directing thereto), to remove him from his office; and being now but a member, in case he add contumacy to his sin, the church that had power to receive him into their fellowship, hath also the same power to cast him out, that they have concerning any other member."[1] For a fuller and now needed discussion of this point, with the authorities, read Dexter's *Congregationalism* (pp. 146–149). The Cambridge Platform only formulated the practices of the free churches of New England. For when John Cotton came to Boston, in 1633, though well known and eagerly sought for by the churches, he was, nevertheless, required to join the First Church before he could be elected and installed over it as its pastor.[2] From that day to this, the usage of our denomination has been in harmony with its principles; and by no one is it held that installation confers church membership. The minister must join the church in the way that other members join, and in no other.

The case of re-installed pastors, acting pastors, or stated supplies, as they are called, is more difficult. So much, however, seems requisite, that, if they hold their places with some degree of permanence, they ought, equally with other members, to bring their letters and join the churches they individually serve.[3] In case more churches than one are under the charge of one man, he can join the one where his family resides, or the one that he may choose; but he should join some one of

[1] Chap. x. 6.

[2] McClure's Life, p. 107.

[3] Cambridge Platform, Chap. xiii. 6.

them, that he may be an example unto others. When unusual uncertainty attaches to their ministry, or their stay with the church is a short and fixed period, it would seem best for them, as for other members in like circumstances, not to transfer their church membership. Still, were our changing ministers to carry their church membership with them at every removal, their stay might be rendered more stable. But wherever else their church membership may be held, they cannot hold it, with our conferences or associations, but only with some local church.

Other ministers, as secretaries, agents, colporteurs, and those unemployed in any evangelistic work, should hold their church membership with the local congregation most convenient or desirable. In their cases slight considerations may determine the place of membership; but membership in some particular church each one must have, or he cannot be in full connection with the visible church of Christ.

Even those ministers who, either from wrong views of our polity, or from other reasons, have preached to one church or to various churches for many years, without ever transferring their church membership, retain still that membership with the church which last they joined, and are amenable to its discipline. The lapse of time cannot abridge or destroy their church connection with it. No informality in church procedure, as the silent dropping of his name from the church roll, or the disbanding of his church without the previous granting of the proper letter to every member, or the suppression of such letter by the bearer, affects the principle here stated, or modifies the practice arising from it.

Membership thus formally lost, should be recovered again; or, if that be impossible, the minister, like any other Christian in similar circumstances, should join the church *de novo*. This is true of all ministers, whether preaching or not, and of all members.[1]

[1] This position follows logically from the doctrine of the church which we hold; but, if any one asks for Scriptural proof that it is the correct position, we offer, — (a.) The Scriptural origin of this doctrine of the church. (b.) Christ's rule of discipline. (Matt. xviii. 15–18.) "Tell it to the church," means the particular church, or local congregation of believers, to which the offender belongs. (Alford, Langé, et al.) If he be a minister, and not a member of a local church, Christ's rule,

In confirmation of this view, we cite the practice of our ordaining and installing councils, in requiring from the candidate a certificate of church membership; the standing rules of some of our churches, requiring their pastor to be a member of the same; the questions often put to candidates by our ordaining and installing councils, respecting their joining the churches they severally serve; and the principles and usages of our polity, as set forth in our standard authorities.

2. Where, now, is the church membership of those who come to us from a presbytery, synod, Methodist conference, and similar bodies? When they transfer their connection from any one of these to our conferences or associations, and make no further use of their letters, both their associational and their church membership ceases with the body they leave, while they attain with us only pastoral or associational membership, as the case may be, but not church membership. They cannot bring to our conference, or association, all their letters contain; for our reception of them on their credentials is not determined by said credentials, but by the nature of our organizations. Not the contents of their letters, but our principles, our idea of the church, our usages growing out of the same, must regulate the matter; and by these their church membership falls out altogether by the transfer.

If, however, they severally held a previous membership in some particular church, that membership is still valid, and each

the only one given in the New Testament, cannot reach him. He must be tried, if tried at all, by a body of which nothing is said, and for which no rules are given in the word of God. The council of Jerusalem (Acts xv.) was not a court for discipline, but a council of the churches for the settlement of a disputed point of doctrine and practice. (*c.*) Acts xx. 28: "Take heed . . . to all the flock over the which the Holy Ghost hath made you overseers;"—literally "in which the Holy Ghost hath set or constituted you bishops,"—ἐν ᾧ, "in which," not "over which," is the Greek, and the hierarchical form of the authorized version should give glace to the literal, "since the bishops made part of the flock, while they had the direction of it" (Hackett); "as yourselves a part" (Jacobus). There can be no doubt that Paul regarded the elders, or bishops, he addressed, as integral parts of the church at Ephesus, in other words, as members.

Acts xiv. 23: "And when they had ordained them elders *in* every church," has no bearing on the subject, as κατὰ has a distributive and not a local force, and may be translated "church by church." Titus was directed to "ordain elders in every city" (κατὰ πόλιν, city by city).

This proof, in the total absence of evidence on the other side, is sufficient.

one can have his transferred from that church to the Congregational church where he lives, or which he serves; and his transfer to us will then be complete. Otherwise he will be a member of our conference or association while holding his church connection in some other communion under whose discipline he would still continue to be. In case he had no valid previous membership in any local church, then the simple transfer from one of these unions to our conference or association leaves the minister without church membership. To obviate this difficulty, the letter which he brings from the body he leaves, and which represents his church membership, should be presented to the church he wishes to join, as his certificate of church membership, and then to the conference or association. This is entirely satisfactory; for the said letter is, in the intent of those giving it, a transfer both of the associational and the church membership of the bearer. As such it may be received by us, — the church membership, by the particular church; the associational membership, by the conference or the association. Thus his transfer is completed. If, however, he neglect to present his letter to some local church, as his certificate of church membership, his particular connection with the visible church ceases. His life may identify him with the cause of the Redeemer, may constitute a profession of faith in his person, and thus connect him with "the church universal visible"; but he no longer has that "ecclesiastical-political" connection with any particular church which constitutes visible church membership, and renders a man amenable to church discipline. Such a man cannot be tried, convicted, or excommunicated from the church, for he does not belong to any body that can so act in his case.

It is the logical result of our doctrine respecting the church, that no conference, or association, or council, or any other similar body, can exercise church discipline. This belongs to each particular church whose control extends to its own members only. Of course, our conferences and associations have the right, which all bodies possess, of admitting and expelling members, in conformity to the principles and laws of their being; but expulsion from them, on whatever grounds, whether of heresy or of immorality, is neither depo-

sition from the ministry, nor excommunication from the church.[1] A minister is deposed under our polity by the discipline of the church of which he is a member, with the co-operation of a council, when one can be had, — by the power that constituted him a minister:[2] he is excommunicated by the church to which he belongs, and by that only. Our polity provides for all such cases without intrusting our conferences or associations with any of the functions of a church.

It has been asserted in high places that "the whole system of Congregational councils and associations (and, on the same grounds, why not conferences?) is a contradiction and repudiation of their (our) own system." This charge assumes that our system of councils, conferences, and associations, is fundamentally inconsistent with our idea of the church. This we deny; affirming that no one who has learned the alphabet of our polity, and does not bring over to our words and systems the centralized ideas of a system foreign from ours, can honestly make such a charge.

Neither in our system of councils, nor in our system of conferences, nor in our system of associations, either mixed or simple, is there the least departure from the idea of the church first formulated in the Cambridge Platform, though revealed in the New Testament, and always held by our denomination. Never have these systems of fellowship, when adhered to, infringed upon the perfect autonomy, under Christ, of each and every particular church. Indeed, these systems are the legitimate development of our polity, and are, as we work them, in conflict with every other idea of the church. Whenever we have overstepped the logical limits of these systems, either by encroaching on the rights of individuals or of churches, or by impliedly or openly allowing a minister to hold, or to think and say that he holds, or can hold, church membership in a conference or association, we have been open to the charge of repudi-

[1] Dexter's *Congregationalism*, p. 305.

[2] "And if the church have power to choose their officers and ministers, then, in case of manifest unworthiness and delinquency, they have power also to depose them: for to open and shut, to choose and refuse, to constitute in office and remove from office, are acts belonging to the same power."

Cambridge Platform, chap. viii. 7. See also Dexter's *Congregationalism*, p. 205 206.

ating our system ; but the repudiation lies wholly in these departures, and none of it at all in the systems themselves. Our strength lies in sticking to our principles, in exhibiting a better, because the revealed, idea of the church, and in departing from it in no particular. In accommodating our polity to any other system, though it be in details only and for the purpose of smoothing the way over to us from them, we both surrender our system in those details, and give other systems an advantage over us which they will not be slow to use. It is suicidal for us to break down our walls in order to let fugitives in ; for, if we do, we shall lose all in the assaults of the enemy which we invite. Rather let us build exactly according to the pattern given us in the New Testament. So shall the whole body of believers on earth the sooner return to the divine idea and model of the Christian church from which so many have departed.

A. Hastings Ross.

Springfield, Ohio.

MINISTERS AND SCIENCE.

It has been too much the fashion to charge upon the clergy this prejudice against science, which I now deprecate. In one view of the case there could hardly be a greater injustice. Whatever may have been true in the past, no class of men are now more tolerant of scientific theories, or give them more respectful attention. Suspicion is not the rule, but the exception, and rarely appears, save in those least enlightened. Every new truth in science is another pillar of theology. It can be shown that even the persecutions of Galileo were not due to the clergy so much as to the jealousy of certain other philosophers ; and a full knowledge of all the facts would, no doubt, prove in similar cases, that wrong has been done in representing Christian ministers as hostile to scientific pursuits. They show an interest in such studies which naturalists have been slow to reciprocate. They have done more than any other class to familiarize the public with the best science of the times.

Jacob M. Manning.

CONGREGATIONAL NECROLOGY.

Rev. Lewis Franklin Clark, the son of Oliver and Cynthia (Clapp) Clark, and the youngest of seven children (five sons and two daughters), was born in Southampton, Mass., Sept. 11, 1812, and died at Whitinsville, Oct. 13, 1870, aged 58 years. His father was a highly respectable farmer, who, though not a professor of religion, maintained the worship of God in his family. His mother was an intelligent, genial, Christian woman. Brought up in the nurture of the Lord, and trained on the farm to habits of industry and sobriety, his childhood and youth were without reproach.

In 1830, he became a member of the Sheldon Academy in his native town, then just opening with flattering prospects, and commenced a course of study preparatory to college. In the spring of the following year, during a very quiet but interesting revival of religion in the academy, then under the charge of Mr. William Bradley, an earnest Christian, and afterwards a successful preacher, he became, with many of his fellow-students, a subject of renewing grace, and soon after united with the church in Southampton, under the charge of Rev. Vinson Gould. Of this church he continued a member until a short time before his death, when he removed his relation to the church of which he was pastor.

In 1833, he entered Amherst College, and was graduated with honor in 1837, having among his classmates and personal friends such men as Dr. Van Lennup, of Turkey, Dr. Poor, late of Newark, N. J., and Dr. Gale, of Lee.

Dependent mainly on his own efforts for the means of pursuing his studies, he taught school in several places in Hampshire County during his academic and collegiate course, and always with success, securing in a high degree the esteem and affection of his pupils and patrons. After his graduation he took charge for a year of the academy in Randolph, where he made warm friends.

In the autumn of 1838, he entered the Theological Seminary at Andover, to prepare himself for the Christian ministry; completed the three years' course of study in the seminary, and afterwards taught one or two terms the academy in Southampton, preaching occasionally at the same time. While there, he received and accepted a call to settle over the Congregational Church in Whitinsville, in the town of Northbridge, Mass., and was ordained and installed pastor of the church, June 1, 1842. With a high ideal of the ministerial office and work, he entered upon his labors with great

self-distrust, conscious of his weakness and insufficiency; "a pointer out of duty," as he wrote to a friend, "yet very undutiful; a preacher of righteousness, yet very unrighteous; a teacher of others, yet very ignorant."

He was married June 6, 1843, to Miss Nancy Sheldon, daughter of James K. Sheldon, of Southampton, who, with two of his five children, survives.

Regarding the pastoral relation as sacred, and believing that a permanent ministry is best, both for pastor and people, it was his settled purpose, should his relations to his people continue pleasant, and his labors be blest, to remain with them. He meant to make their home his home, and to identify his interests with their interests. And such was his affection for them, — an affection growing with the lapse of years; and such was his high sense of honor and obligation to them, that he never sought a call to any other place. It was his desire to live with his own people, to die with them, and to be buried with them. And God granted him his desire.

The results of his pastorate of twenty-eight years are a sufficient vindication of his judgment as to the benefits of a permanent, in distinction from a transient ministry. Settled in a small, manufacturing village, of not more than four hundred inhabitants, and over a new and small church of only eighty-four members, meeting for worship in a hall or chapel, the church and congregation steadily increased with the growth of the village, and with the blessing of God upon his labors. A neat and commodious house of worship was soon erected, and afterwards enlarged to accommodate the increasing congregation. Several revivals of religion, more or less general, during his ministry, cheered and encouraged the heart of the pastor, coming, as they did, as the result of God's blessing upon his personal labors, and, for the most part, without aid from other ministers. As the result of one of these revivals, the most general and powerful of all, which occurred in 1858, fifty were added to the church on profession of their faith, more than half of whom were heads of families. During his pastorate he received into the church 334 persons, — 160 by letter, and 174 by profession, an average of nearly 12 a year; administered the ordinance of baptism to 217 persons — 82 adults and 135 infants; officiated at 212 marriages, and attended 493 funerals, an average of about 18 a year, nearly one fourth of which were in other places, outside of his parish, where his services on such occasions were often sought for. During all this period the most pleasant relations existed between pastor and people; harmony prevailed in the church and society; and the vil-

lage, which increased in this time in population from 400 to 2,000, was noted for its intelligence, sobriety, good order, and thrift. Mr. Clark left at his death a large, well-trained, united, efficient, benevolent church and society, whose liberal charities are known in all the region around as a witness to his wisdom and faithfulness as a minister of Christ.

His mind was of a high order, well-balanced, quick of comprehension, sound in judgment, clear in reasoning, self-reliant, patient of labor, persevering, practical. He worked easily, and sometimes, under pressure, rapidly, planning and completing a sermon at a single sitting. His good sense was united with good taste, and a fine, though chastened fancy.

In respect to personal characteristics, he was remarkably genial, open, frank; sincere and truthful in speech and act; firm in his convictions of truth and duty; faithful in friendship; a devoted husband, and a kind father. His genial nature, ready wit, and large store of anecdote and general information rendered him a most agreeable companion; and those who knew him in the freedom of social intercourse, will not soon forget the charm of his conversation. Though sometimes depressed, he always seemed to be, and generally was, cheerful. Kind towards all, and free and familiar in his intercourse with all classes of people, he made many friends, and gained the esteem of all who knew him. During his last sickness, one of his Roman Catholic friends expressed her belief that he would recover, because all the Catholics were praying for him. He took a special and personal interest in the young men who went from his own town to the war; and the death, by wounds received in battle and by disease, of nineteen of the number, was to him a deep grief. In the sacrifices and sufferings of the soldiers, generally, he took an active interest, and gave to them several weeks of hard labor in the service of the Christian Commission.

As a Christian, his piety partook of his personal characteristics. It was calm, cheerful, hopeful. It had more of the sweetness and trusting confidence of the beloved disciple than the fiery zeal of Peter. Without any cant, or pretension, or display, his Christian life was uniformly even and consistent.

As a preacher, he was plain and simple in style and manner, aiming generally to be understood, even by the children of his flock; serious and earnest, never indulging in humorous conceits or unbecoming levities in the pulpit; soundly evangelical in doctrine; bold and fearless in defence of the truth, and in rebuke, when he thought that rebuke was needed, and at the same time always kind

and courteous. While he aimed to declare the whole counsel of God, he made much of the cross of Christ, which was his only hope.

As a pastor, he had more than ordinary gifts. In visiting the sick, comforting the afflicted, administering counsel, and guiding inquiring souls to Jesus, he evinced great wisdom, gentleness, and sympathy, and greatly endeared himself to his people among whom there was scarcely a family, which, during the period of his ministry, had not been visited with sickness and death.

With a sound mind in a sound body, he was able to perform a great amount of ministerial and pastoral labor, and wrote a large number of sermons, besides attending numerous councils, conferences and associations, of which he was one of the most active members, and one of the most constant in attendance. In twenty-eight years he never failed, on account of ill-health, to perform the usual Sabbath services, and was seldom absent from his people more than one or two Sabbaths in a year.

Having suffered severely for several weeks from a painful abscess on one of his fingers, he yet continued to labor until he was compelled by nervous prostration to desist. After a few weeks of rest and recreation at Saratoga, he returned to his people with renewed health and hope, and preached the Sabbath following, the first in September, though suffering from a severe headache, and administered the Lord's Supper. A bilious fever, assuming at length a typhoid form, followed, in the progress of which a new and unexpected malady, Bright's disease of the kidneys, was developed, which terminated his life. His last Sabbath morning's sermon from the text, "As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness," as well as the hymns which he selected for the day, breathing a spirit of tender and chastened sadness, and yet of a calm trust and hope, seem almost prophetic of his approaching end and his peaceful rest. Having made all necessary arrangements, given his last counsels to his wife and children, and sent his last messages to his people, thanking them for their many acts of kindness to him and his family, and commending them to Jesus, he passed calmly and peacefully away.

His funeral was attended from the church where he had so long preached and prayed, by a large concourse of people, including sixteen or eighteen ministers of the gospel, filling the church to its utmost capacity, besides many outside who were not able to get in. The funeral discourse was given by his early friend, who for nearly ten

years was his classmate, seven years his room-mate, and for sixteen years was settled in an adjoining parish, and who pays this tribute to one whom he loved as a brother, and by whose death the world has lost to him as to others some of its brightness and beauty.

Three of Mr. Clark's discourses have been published, — one preached at Falmouth, October 2, 1859, in commemoration of his friend, Rev. William Bates; the second, an historical discourse, delivered in Whitinsville, on the twenty-fifth anniversary of the organization of the Congregational Church in that place, July 31, 1859; and the third, a memorial discourse, delivered July 6, 1868, at the funeral of Mrs. Betsey Whitin, of Whitinsville. G. L.

Rev. Samuel Pangborn Sloan died at McGregor, Iowa, Oct. 29, 1870, aged forty-one years. He was the son of James and Nancy (Pangborn) Sloan, and was born July 17, 1829, in Highland County, Ohio, his father's farm not being at that time within the limits of any incorporated town. Here the days of his boyhood and youth were passed, until at about eighteen years of age, he entered an academy at South Salem, in his native State. He early developed to an unusual degree both taste and talent for public speaking. In his school days his voice was habitually heard in the lyceums of the region, in popular debate. The temperance question being at that time prominently before the people of his neighborhood, he advocated the principle and practice of total abstinence with all the earnestness and enthusiasm of his boy nature, and was often invited to lecture in the surrounding schoolhouses and villages. On several occasions, he delivered Fourth of July orations to large assemblies gathered from several counties. He spent two years at the Salem Academy, teaching during the winter months to earn the means of support while prosecuting his studies. He then went to Delaware College, Delaware, Ohio, where he remained one year. In both of these institutions he was an earnest, pains-taking student, making the most of his hard-earned opportunities, and was held in high esteem by teachers and fellow-pupils. In the spring of 1850, after his year at the college, Mr. Sloan accompanied an elder brother and his family to Minnesota. Writing from St. Paul to a friend, he said, "I desire to be great. But understand what I mean by greatness, — great only as I am good." In accordance with this sentiment, his whole career seems to have been shaped. "*Great only as I am good.*" This was the law of his ambition to his life's end. Returning to Ohio in the fall, he began in a desultory way to study theology, the Rev. Emilias Grand Girard supplying him with

the necessary books. In the following year he removed with his father's family to Rockford, Illinois. Here he first came in contact with Congregationalism. The writer well remembers with what hearty earnestness he used to say, alluding to this fact, that he had no sooner comprehended the system, than he said to himself, "this is the polity for me." Ever after, though far from any sectarian narrowness, he was a decided Congregationalist. He united with the First Congregational Church in Rockford, and for several months continued his reading and study of theology, aided by Rev. Mr. Porter, who sustained to him the double relation of pastor and theological instructor.

In the spring of 1852, he went to Lane Seminary, where he remained till the completion of his theological course. It will be noticed that Mr. Sloan did not enjoy the advantages of what is known as "a regular collegiate education"; but so well did he use such early opportunities as he did enjoy, and so thorough and comprehensive a student was he in his subsequent professional life, that, in the extent and accuracy of his scholarship, he was in advance of multitudes who have received a college diploma.

On leaving the seminary, he was urged to take charge of the Pilgrim Church in Cincinnati. He also received a call to the then Home Missionary Church of Winnebago, Ill. In a letter written at this time to the accomplished lady who subsequently became his wife, and who was his beloved and efficient helper in all his ministry he said: "It will not do for us to pray the Lord to send us where He wants us to go, and then consult our own convenience and go where we please. I ought to be willing to stay in Cincinnati, or go to Winnebago, or anywhere, where the Spirit and Providence of God call." Knowing the great need of laborers in the West, his heart turned thitherward, and he believed its promptings and the voice of Providence were in harmony. Accordingly he came to Winnebago, July 1, 1854, and was ordained to the gospel ministry November 14 of that year. On the 17th of August, 1856, he was installed as pastor of the church, and also married, the same day, to Miss Susan Margueritte Grand Girard, with whom he had enjoyed a familiar acquaintance from childhood, and who, in deepest sorrow, survives him. During his Winnebago pastorate, his church became self-sustaining, and was relieved of an embarrassing debt incurred in building a house of worship. A revival of religion of marked power was enjoyed in connection with his labors in the winter of 1857–8, resulting in many conversions, chiefly of adults and heads of families.

In November, 1860, Mr. Sloan was invited to the charge of the church in McGregor, Iowa, to which place he removed at the beginning of the following month, to spend, as the result proved, the remainder of his life. His pastorate in this place covered a period of nearly ten years, though he was not formally installed till February 13, 1868. Considered in respect to the conversion of souls, the growth and prosperity of the church, and the influence exerted upon, and recognized in the community at large, his ministry in McGregor was successful to an extent rarely equalled. In the winter of 1864, a deep seriousness manifested itself among the people, and the pastor held continuous religious services for four or five weeks following "the week of prayer," as the result of which many backsliders were reclaimed, and forty persons were hopefully converted. The fruits of this revival remain to this day in the character and life of many efficient members of the church. Additions on profession of faith were made to the church at this and other times during Mr. Sloan's ministry, numbering in all seventy-four.

At the breaking out of the war of the Rebellion, his great soul was stirred to its profoundest depths with indignation at the treason that grasped in deadly hate at the nation's throat, and with sympathy for the cause of the Union, as the cause of God and humanity. His pulpit gave no uncertain sound. With more than the fire even of his wonted eloquence, did he nerve the loyalty and stir the patriotism of his congregation. Said one, then of his flock, who rendered signal service as a soldier, and who now fills the highest civil position in the gift of his State, "Mr. Sloan stiffened all our backbones by the sermons he preached in those days." His heart was with the men his influence had helped to make defenders of the national flag; and in 1862, his church granting him leave of absence, he joined the twenty-first regiment of Iowa volunteers, Colonel (now Governor) Samuel Merrill commanding, as chaplain. He continued in the service until at the end of five months, failing health compelled him to resign and return to his home work.

During his pastorate at McGregor his services were frequently sought for in other places. He received calls from Dubuque, Waterloo, and Des Moines, in Iowa, Memphis, Tennessee, and Princeton, Illinois, and was approached with reference to calls by persons from other places. But his attachment to his people and the absence of what seemed to him decisive indications that God wanted him to go elsewhere, led him to decline all these overtures except that of the church in Des Moines, made a few weeks before his

death. This, in accordance with convictions of duty, induced by a variety of circumstances, he accepted, greatly to the regret and sorrow of his church and congregation; but in consequence of his sickness, and the uncertainty of its issue, his expected dismission from his McGregor flock was not consummated by the council convened for the purpose, and he died as he had lived, their pastor. His last public service was the expression of the "Fellowship of the Churches," at the installation of Rev. J. S. Bingham, D. D., as pastor of the church in Dubuque, a few days before he went to receive the fellowship of the church triumphant in heaven. Those present on that occasion will not soon forget the rare felicity with which the duty assigned him was performed.

As a minister and pastor, Mr. Sloan has left behind him few superiors. There are those, doubtless, who, in some particular qualities, gifts, or attainments, excel him; but among the numbers of the sacred profession that the writer has known, he can think of none in whom *all* the gifts and characteristics desirable in a Christian minister were so completely, harmoniously, and delicately combined as in him. He excelled in the pulpit. He excelled equally in pastoral skill and care, and in the social, every-day life of the parish. A man of deep and quick sensibilities, his feelings were always under the control of his judgment and conscience. A man of clear intellectual perceptions and strong reasoning powers, he never suffered his logic to chill the warmth of his imagination, or dull the glow of his affections. A man of positive opinions, and unflinching in his utterance of them whenever and wherever he believed loyalty to truth required it, he was never harsh in spirit or manner, never narrow or bigoted, and was distinguished always by a true and generous charity. A man of singular modesty and unobtrusiveness, he never thrust himself into positions of prominence and responsibility; but when called, as he often was, by the voice of his brethren and the Providence of God to fill them, he responded as one who, without undue confidence in himself, had learned not to shrink from duty, and who meant to do it well. In the chair of the moderator of the General Association of his State, in the pulpit as the chosen preacher of its annual sermon, and in the councils of the directors of the seminary at Chicago, while never losing his characteristic, unassuming air, he was found equal to the demands of the time and the place. The qualities here indicated, with Christ as emphatically the one ruling power in his heart and life, and the inspiration of all his work, made him a man it was impossible not to love and honor. As a preacher, he commanded a broad scope of

thought and theme, with Christ ever in the foreground. His style was clear and vigorous, the march of his ideas orderly and majestic, but never stilted. He could make a sharp and telling thrust at prevalent evil, as when he said, not very long before his death, "the man who goes into a position of public trust poor, and comes out of it rich, furnishes *prima facie* evidence that he is a scoundrel," and abate no jot or tittle of the dignity and solemnity that belong to the pulpit. His manner was deliberate, but, nevertheless, prompt, earnest, and impressive; and not unfrequently his discourse touched the heights and depths of the most stirring and glowing eloquence. The men are few who can more perfectly command an audience than he did, or more surely interest and instruct them. He was a wise counsellor of his friends and of the churches, and in the associational and social gatherings of his brethren of every sort his presence was always a joy and a blessing. It was no common loss and sorrow which fell upon a multitude of hearts, when, to the list of the dead, was added the now sainted name of SAMUEL P. SLOAN.

J. G.

CHARLES WOOD RITCHIE was born in Washington, Mason Co., Kentucky, Dec. 13, 1801, and died in Burlington, Io., June 29, 1871, aged 69 years. His paternal ancestors came from England, and settled near Philadelphia. His grandfather, David Ritchie, was born in York Co., Penn., Dec. 13, 1745; was the eldest of twelve children, and served in many scenes of difficulty and danger as captain of a military company, against the Indians. He was among the early settlers of Kentucky, where he lived to a good old age, and died in his ninetieth year, Feb. 13, 1835. His son William, the father of the subject of this sketch, was born in York County, Penn., June 21, 1767. He served in Wayne's campaign against the Indians in 1794; married Esther Wood, Oct. 15, 1795, daughter of George Wood, a Pennsylvania German, who was also an early settler of Kentucky, and who had twelve children, most of whom had large families, so that when they all met together at their father's, they numbered nearly one hundred.

William and Esther Ritchie were persons of devoted piety. The former was an elder of the Presbyterian church for nearly forty years. The latter possessed a vigorous mind, rich in Christian knowledge and experience. They had fifteen children, of whom Charles Wood Ritchie was the fourth. Brought up in the ways of piety, he subjected himself in youth to the method and discipline of life taught by Christ, and made a profession of religion in his fifteenth year. To

live in communion with God, to give himself to prayer and the study of the Bible, and to shun evil company, were the settled principles and habits of his youth. From his own experience in that critical period he knew the value of prayer, and earnestly commended it to the young as the great safeguard of virtue and piety.

For a number of years, Mr. Ritchie carried on a large and extensive business in his native place, not without reverses of fortune. In trying circumstances he was strict in his integrity, and enjoyed the general esteem of the community in which he had grown up, and in which he lived for forty years. In 1843, he removed to Iowa, and from that period until his death, was engaged most of the time in active business in Burlington. Few persons are more regular, systematic, careful, and frugal in their habits, or pursue the even tenor of their way with so uniform fidelity, courtesy, and good will to all. Scrupulously conscientious and just, and of benevolent and peaceful disposition, he minded his own business, and kept aloof from all scenes of bitterness and strife. He was a fine example of that balance of character of which the apostle speaks, "Not slothful in business, fervent in spirit, serving the Lord." Amid many cares, and with habits of close attention to details, he preserved spirituality of mind, and never lost his relish for acts of Christian duty, for works of charity, or for services of divine worship.

Mr. Ritchie was among the early members of the Congregational church in Burlington. In its years of feebleness and poverty, he frequently served as a trustee and as treasurer of the society, and by painstaking and care, by the prudence of his counsels, the sincerity and steadiness of his devotion, and the uniform kindliness of his spirit, contributed largely to the peace and harmony and prosperity of the congregation. Upon the death of Deacon James G. Edwards, in 1851, he was chosen deacon of the church, and many "are witnesses, and God also, how holily and justly and unblamably" he fulfilled its ministry. Gifted in prayer, which he made a study, as well as delight, and ready to every good work, he maintained special sympathy with the poor and neglected, and often embraced opportunities to speak a word for his Master to the humblest and lowest. For several years, and with great heartiness, he acted as depositary of the Des Moines County Bible Society, and helped in promoting the circulation of the Scriptures. Among his last services in the Sunday school was the teaching of a large class of the colored refugees, who were sent to Burlington by the military authorities at St. Louis in the time of the rebellion. Having filled out life with usefulness, he was borne to his grave "as a shock of corn in his season," with a bunch of ripened grain in his hand.

Dea. Ritchie married Elizabeth Sargent, April 21, 1825. She died Aug. 8, 1866. They had ten children, of whom four are now living. He also married Mary Dunn, Sept. 9, 1867, who survives him. W. S.

Mrs. PERSIS LADD TUPPER, wife of the Rev. Martyn Tupper, died at Waverley, Ill., July 17, 1871, aged 67 years. She was born in Stafford, Ct, April 22, 1804, and was married April 13, 1828. She was the daughter of Daniel and Persis (Ladd) Peck. The greater part of her life, after her marriage, was spent in Hardwick, Mass., the scene of her husband's ministry for a quarter of a century. After a few years of his early ministry in Hardwick, Mr. Tupper was called to the church in East Longmeadow. Here she drew around herself many warm friends, and she always alluded to this place and people in after days with the deepest interest. She then removed to Lanesboro', to which place her husband was called to serve in the gospel, and after a few years he was invited and welcomed back again to his former charge in Hardwick, where for eighteen years more, until September, 1870, she was a tried and faithful helper in the work of the Lord. She will be remembered in all these fields of service of longer or shorter duration as a woman of great excellence, gentle, modest and unassuming in her intercourse, self-sacrificing to do others good, and yet firm in all her convictions of right and duty, and in her loyalty to truth and to Christ. Her warm and affectionate social nature, — her cheerful, happy and friendly manner, and the welcome gush of youthful feeling, apparent even when the infirmities of more than threescore years had been fixed upon her, attracted many to her, and made them devoted and long-tried friends. Added to this were her taste and talent for music, which often gave her much advantage as the wife of a pastor. Inheriting no patrimony, and with no income except the small one from professional service, yet, through prudence and carefulness, the united head of the family, was able to educate to a remarkable degree all of their six children, one of whom is an honored minister of Christ among the very people in the midst of whom the lamented mother died. Noble and generous in all her impulses, and yet limited, and perhaps straitened at times in pecuniary resources, by her economical and skilful management in domestic matters, she made much out of a small capital, and thereby bequeathed an example and habits of life to those who were the objects of her toil and affection, worth more than gold.

At an early age she became a Christian, and united with the church in Stafford, under the ministry of Rev. Joseph Knight. She is said

to have been an unusual Christian from the date of her conversion, earnest and active in the service of her Redeemer. In nothing did she joy more than in the vital truths which centre in Christ Jesus. In all her trials which in later years were many and sore, she could say, "Though He slay me, yet will I trust in Him." In 1864, she was called to the great sorrow of her life. Her youngest daughter, of much promise, around whom so many hopes and affections gathered, in the freshness and bloom of her days was stricken down by death just after the day of her graduation at one of our famed ladies' seminaries; and not long after, another daughter, pleasantly married in one of our large cities, was brought home a corpse to be laid by the side of her sister, each in the hope of the better resurrection. While borne down by this repeated, heavy grief, her naturally cheerful spirit was tinged with the sad bereavement; yet amidst it all she could say, "I was dumb, I opened not my mouth, because *thou* didst it." These storms only wafted her nearer the haven into which she has now entered. Her failing health for a long time had led her to look forward more intently toward the better world, and the perfect life in Christ, after which she aspired. Her last sickness, though brief, found her ready. She sank away peacefully, and fell asleep. And, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." E. P. B.

Dea. JOSEPH LIBBEY died August 27, 1871, at the residence of his son-in-law Wm. L. Alden, Esq., Portland, Me.

He was born at Buxton, Me., Dec. 13, 1793, and came from an ancestry noted for its longevity. Both his parents' ancestors originally came from England; his fathers' through Captain John Libbey, who, with ten sons, came over in 1660, and settled at Blackpoint, Scarboro'; they were of the first settlers in that town; his mothers' emigrated still earlier to Hampton, N. H., of which town they were the first settlers.

Mr. Libbey's father, Francis, was the oldest of five children in the fifth descent from Captain John, and was born in Scarboro', 1761; served in the Revolutionary army; moved to Buxton 1788, where he died at the age of eighty-nine.

His mother, Lucy Moulton, was the fifth in a family of nine, of the fourth generation from William Moulton, the original English emigrant. Her father moved to Scarboro' in the spring of 1775. She was born at Hampton, N. H., 1764; died in Buxton, 1819.

The father was of the industrious, thrifty yeomanry of New England, and his general characteristics are put in one word

"sternness." The mother was a gentle spirit, known for a quiet fidelity, and a winsome tenderness in the home circle. They had ten children. Dea. Libbey was the sixth; three still survive, no one of whom is less than threescore and ten, while the aggregate of the seven who have died is four hundred years.

Joseph was brought up on the old homestead, doing the usual work of a boy upon the farm till he was sixteen, when he was put under the care of an older brother to learn the trade of a blacksmith. He continued at this business until twenty, when, being injured by a fall from a horse, he had to give up all hard, physical labor. It was at this time that a long-cherished desire for a liberal education was revived, and with a characteristic persistence it was kept alive, till through years of struggle with feeble health, limited means, walking his six miles daily while fitting at Gorham Academy, entering Bowdoin in an advanced year, he graduated in the class of 1821 with high honors. In a letter to a grandson upon his seventieth birth-day, he says: "Having worked my way through, I came out only sixty dollars in debt," — a chapter, for substance of fact, in the life's work of many of our ablest and best men.

It was while attending Gorham Academy that Mr. Libbey consecrated himself to Christ. He traced this act instrumentally to the faithful labors of the Rev. Asa Rand, then pastor of the Congregational church there, with whose church he united in 1816. Fifty-five years afterwards, the aged pastor preceded by about three days only this his son in the gospel to the reunion of the redeemed.

It was Dea. Libbey's design to prepare for the ministry; but his plans failing, he turned his attention to what, indeed, was his life's work, teaching. After his graduation he went to Portland, opened and for a while sustained a private Latin school; was then elected principal of the public Latin school, and subsequently also of the High school. Into this work he threw the great force of his life; for an uninterrupted course of twenty-eight and one half years, he was found at his post *never tardy, never absent.* With an exact and thorough curriculum, explained and enforced by prompt and exacting methods, he was enabled to so engraft himself into the educational system of the city, that of the hundreds who went out from under his instruction, Portland numbers her most efficient and most useful citizens.

But so constant a draft upon his strength, increased at this time by the sudden death of a son to whom he was most tenderly attached, was too much for his endurance, and with worn out vigor he went back to the ancestral acres at Buxton, trusting to relaxation and out-door

employment to recover his wasted strength. In this he was so far successful that at the end of two years he returned to the city, once more resumed his favorite work, but was called from it, to fill other positions of honor and of trust, by his fellow-citizens. He was successively treasurer of Cumberland County, treasurer of the York and Cumberland railroad, and was on the board of aldermen during the year of the noted anti-temperance riot, in the suppression of which he was faithful and fearless. His last years were given to business, with a success less constant than had crowned those of the teacher, and evidencing that in the school-room lay his true power. During the half century of Mr. Libbey's residence in Portland he was an efficient officer in the Congregational church, and more particularly in the third parish.

Very soon after coming to the city he was chosen a deacon in the chapel church; upon the disbanding of that church in 1824, he united with the Second parish, Dr. Payson's; was of the number who colonizing therefrom, organized the Third church, whose first pastor was the Rev. Charles Jenkins, subsequently a brother-in-law of Deacon Libbey's its second pastor was the Rev. W. T. Dwight, D. D. From the founding of this church to its union with the "Union," now "Plymouth" church, Mr. Libbey was a deacon therein, and was unanimously elected the senior officer of the new organization: so that from the beginning to the close of his public life, he served the churches in this capacity. It was the testimony of his pastors that in the spirit of the New Testament conception of this high trust, he "magnified his office." To his pastors, to his brethren, among the poor, the afflicted, the bereaved, the spiritually needy, he was ever a watchful, a safe, a welcome friend. For more than thirty years, Dea. Libbey was superintendent of the Sabbath school; for a number of years he voluntarily maintained a Sabbath afternoon service in the jail; when unable to secure the services of a minister, preaching to the prisoners himself.

As might be anticipated from this outline, Dea. Libbey's religious views were decided. His type of theological thinking was such as to hold out clear and strongly the sovereignty of God, the dependence of man. He loved the old methods of expression. He was no innovator upon them. Yet with a tenacity rarely excelled, he would press upon the conscience personal duty with a pungency not easily forgotten, and point to the Saviour with an unreserved appreciation of his fulness.

Thus his religious and his intellectual characteristics followed somewhat the type of his physical, stalwart, firmly-knit frame.

He was not a perfect man; none were more keenly alive to his own failures than himself; yet it can be truthfully recorded of him that he was eminently a man that "feared God."

Retaining his mental vigor almost to the last, after a very brief though severe sickness, he quietly slept in Jesus, at midday of the Sabbath, surrounded by those whose watchful care and filial tenderness had so largely contributed to the otherwise solitary pilgrimage of his last two years.

Mr. Libbey was twice married; first to Rhoda Davis, of Gorham, Oct. 30, 1822. She died early, leaving one son. Her memory was exceedingly precious to him. Sept. 7, 1826, he was married to Lucy Jenkins, of Barre, Mass., a sister of the first pastor of the third parish. She died July 21, 1869. It is to her quiet energy, her unobtrusive fidelity, her gentle carriage, her well-cultured and balanced mind, and, controlling all, her calm, Christian life, that their home owed so largely its blessings, and her husband his growing usefulness. "She hath done what she could." Mr. Libbey had six children, of whom four are still living. J. H. W.

Mrs. HARRIET AUGUSTA DICKINSON died at Coventry, Vt., Jan. 14, 1872, aged 33 years. She was the wife of Rev. Ferdinand West Dickinson, pastor of the Congregational church in that place. Mrs. Dickinson was born at Bangor, Me., June 17, 1838, and received her education in the excellent series of schools for which that city is distinguished. She was the daughter of John and Electa Lancey. She had a pious mother, and a faithful pastor, the late Rev. John Maltby, under whose influence her religious character was chiefly formed. She gave her heart to the Saviour in early life, made a public profession of religion in 1856, and Sept. 12, 1867, became the wife of Rev. Mr. Dickinson. She went with her husband to his first pastorate, in Turner, Me., and thence to his second, at Coventry, Vermont. Her disposition was amiable, and her character, through life, was without reproach. She endeared herself to the people among whom she dwelt, and was an efficient helper to her husband in every good word and work. Her last sickness was short and exceedingly painful; but she bore it with sweet submission, and has gone to her everlasting rest. She will be long remembered by a circle of attached friends. E. P.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE students of theology will welcome the second ponderous volume of Dr. Hodge's Lectures.[1] It embraces Part II., Anthropology, treated in nine chapters, under the following heads: 1. Origin of Man. 2. Nature of Man. 3. Origin of the Soul. 4. Unity of the Human Race. 5. Original State of Man. 6. Covenant of Works. 7. The Fall. 8. Sin. 9. Free Agency; and Part III., Soteriology, under fourteen chapters: 1. Plan of Salvation. 2. Covenant of Grace. 3. The Person of Christ. 4. The Mediatorial Work of Christ. 5. Prophetic Office. 6. Priestly office. 7. Satisfaction of Christ. 8. For Whom did Christ Die? 9. Theories of the Atonement. 10. Intercession of Christ. 11. Kingly Office of Christ. 12. The Humiliation of Christ. 13. The Exaltation of Christ. 14. Vocation.

Here is a broad field, and the themes are ably treated. The discussion of these themes leads the author *in medias res*, where there has been, for ages, the sharpest conflict of opinion. But he is calm, deliberate, candid, and kind. We may not always accept, without qualification, his representations of philosophical systems to which he is opposed; and yet we cannot but feel that he means to state them with fairness and accuracy. We may not always adopt the theories which he advocates; yet we cannot but thank him that he does not leave us in doubt as to what his theories are, or give us any occasion to question his earnestness in their advocacy.

In such a brief notice as our limits allow, we cannot enter upon the discussion of principles, but only allude to a few points of special interest, and offer a few hints respecting them.

In describing man's original righteousness, our author says: "There was neither rebellion of the sensuous part of his nature against the rational, nor was there any disproportion between them needing to be controlled, or balanced by *ab extra* gifts, or influence," p. 99.

This language is eminently suggestive of the theory, that man's present native depravity may consist, not in moral guiltiness, but in the want of a proper adjustment of his susceptibilities.

Dr. Hodge maintains, that knowledge, righteousness and holiness may be created; that they were consecrated in Adam; thus he says: "Adam was created in the possession of knowledge," p. 100. And that his use of language may be clear, and unmistakable, he adds: "By knowledge is not meant merely the faculty of cognition, the ability to acquire knowledge, but the contents of that faculty," p. 101. With such a psychological conception we do not see what difficulty he can have in respect to original

[1] Systematic Theology. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. II. New York: Charles Scribner & Co., 1872. Royal octavo. pp. 732. $4.50.

righteousness, or original sin, nor can we imagine any greater difficulty than is involved in the conception itself. On the same page he adds: "The cognition . . . of moral truths involves the exercise of our moral nature; and the knowledge of God, the exercise of our spiritual and religious nature." *Query.* Did God create exercises? If so, were they man's exercises or God's? If they were man's, must they not have been subsequent in the order of nature and of time to the creation of man himself? If they were God's, must not the knowledge which involves them have been his also?

Dr. Hodge teaches that the permanent states of a man's mind, "his selfishness, worldliness, and maliciousness, his ingratitude, unbelief, and hardness of heart; his want of right affections, of love to God, of zeal for the Redeemer, and of benevolence towards men, are not acts. They are not states of mind under the control of the will," p. 107. He adds: "The greater part of what constitutes our character, as good or evil, is lower not only than the will, but even than consciousness itself," p. 110. He maintains that these permanent states are "innate and hereditary,"—and that their moral character depends "on their nature and not on their origin," p. 111. He speaks of "a sinful character" as "acquired without the creature's personal agency," p. 114. He seems to limit the province of the will to external acts, thus he says: "We are responsible for external acts, because they depend on our volitions. We are responsible for our volitions because they depend on our principles and feelings; and we are responsible for our feelings and for those states of mind which constitute character, because (within the sphere of morals and religion) they are right or wrong in their own nature," p. 275. Here the inquiry is suggested: If our responsibility for external acts and for volitions depends on their origin, why should not our responsibility for permanent states be equally dependent on their origin? He would doubtless answer, because these external acts and volitions are not right or wrong in their own nature. The question then assumes another form. Does not our idea of a permanent state as right or wrong in its own nature involve a conception of that state as directly related to our personal freedom?

Dr. Hodge asserts that man "is a moral agent because he has the consciousness of moral obligation," p. 260. He believes in free moral agency but seems to limit this freedom to executive volitions; thus he says: "A man is free so long as his volitions are the conscious expression of his own mind; or so long as his activity is determined and controlled by his reason and feelings," p. 288. And again; "Free agency is the power to decide according to our character," p. 293. And yet, he admits that this freedom has an essential relation to our character, for he says: "None but free agents can be accountable for their character or conduct." "If we say that man is not a free agent . . . and we believe what we say, we destroy his sense of responsibility," p. 293. Hence, a man cannot have a sense of responsibility disconnected from a belief in his freedom.

But Dr. Hodge discriminates between free agency and ability, and declares that man "does not possess ability to change his moral state by an

act of the will," p. 293. While stoutly maintaining the dogma of inability, he bases the fact of freedom on the testimony of consciousness. He declares that "men since the fall have not power to make themselves holy," p. 292. Thus man has liberty to sin, sins freely, but has no power not to sin.

We confess that this theory leaves in our minds two difficulties. 1st. If freedom has reference only to executive volitions, and these volitions have in their own nature no moral character, why is a belief in such freedom essential to a sense of responsibility for those permanent states in which our moral character consists?

2d. If we have a sense of responsibility for states which we did not originate, and which we have in no sense ability to change, is not that sense of responsibility a delusion?

In treating of the different theories of the will, he includes them under three classes, — necessity, contingency, and certainty. But incorrectly, as it seems to us, he includes the doctrine of the power of contrary choice "under the class of contingency." We do not understand the younger President Edwards to have used the phrase, "power of contrary choice," as involving contingency; at all events, many who hold to such power at the present day are firm believers in the certainty of the acts of the will in man under the moral government of God.

The distinction which the author makes between "self-determination" and "self-determination of the will," is a happy one. There is danger of pushing our analysis so far as to separate the constituent elements of a man unduly in speaking of his moral action. It is not so much the will determining itself, as it is the man determining his will.

This volume shows, on the part of its distinguished author, extensive learning and great labor. As doctrine it is solid food, concentrated, pure pemmican; and if any man has organs strong enough to digest it, we can readily believe that he may go, "in the strength of that meat," longer than Elijah was sustained on the angel's food!

An able work has been issued by the "Church Press" on "Regeneration in Baptism,"[1] which deserves special attention. Dr. Adams, its author, is a clear thinker and vigorous writer. What he believes he believes with all his heart, and he is not afraid to push his dogmas to their legitimate limits. How much soever a man may differ from us, we have an admiration of one's devotion to his faith. In the preliminary chapter, this author states that there are three separate and distinct systems upon the doctrine of regeneration. These he designates as (1) The Anglican, which he claims is Primitive and Catholic. (2) The Calvinist. (3) The Lutheran or Methodist. He says: "Now we will give the three systems, honestly, and according to our best judgment and knowledge," p. 10.

[1] A new Treatise upon Regeneration in Baptism, by William Adams, D. D., Professor of Systematic Divinity in Nashotah Theological Seminary, Wisconsin. The Church Press, M. H. Mallory & Co., Hartford, Conn., 1761. 8vo. pp. 384. $2.50.

He then proceeds to give the Anglican and the Calvinistic, but strangely enough, makes no attempt to present the third; is this because his best judgment and knowledge were inadequate?

Like many other churchmen he has a supreme hatred of Calvinism. He inquires wherein absolute predestination differs from "the old pagan idea of 'Fate?'" He alleges that the Calvinistic system "has produced in this land swarms of doubts, uncertainties, unbeliefs," p. 15. As Calvin's design was to substantiate the doctrine of the divine government, it was natural that he should sometimes use language which seems to conflict with human freedom. If Professor Adams is desirous of meeting present issues, it seems to us that good common sense, not to say honesty, should lead him to deal with the modified Calvinism of the present day (modified in phraseology at least) rather than insist on the exact and severe technicalities of Calvin himself. The late Dr. Worcester, the lexicographer, persisted in quoting from the *first edition* of Webster's dictionary as the only exposition of Websterian authority. Literary, and especially religious men, should be above the tricks of trade. Dr. Adams does indeed admit: "It is but fair to say that in this country the system of Calvinism has been modified and softened in many particulars, so that it does not present so harsh and stern an aspect to the popular mind." Why, then, we cannot but ask, does he not treat of Calvinism *as it is*, rather than make a false impression by continuing to deal with dead issues? With what consistency can he complain that "there is in existence the same willingness on the part of those sects to accept as true, against the church, all the odious prejudices, all the accumulated hatred of past times?" p. 24.

To the doctrine of predestination he attributes "the wide-extended non-professorism and infidelity in this land," p. 22.

He objects to Calvinism, that according to its teachings, "sacraments are decent signs used in compliance with the weakness of man, *signifying* but *not conveying grace*," p. 16.

In opposition to this view, he quotes from the Anglican Catechism: "We are made in baptism members of Christ, children of God, inheritors of the kingdom of heaven," and adds: "Here is a means of grace, a sacrament. Here is the time and the place of regeneration set and determined," p. 15. He goes on to prove this position from the various standards of the church, and adds: "What we contend for here is, that any one who will only read the documents we produce, and examine them by the laws of the legal science of evidence, merely as a matter of testimony, must come to the conclusion, that however men may explain it away, or try to evade it, the doctrine of regeneration in baptism is the doctrine of the church, upon the face of all her standards." On this point we fully agree with him. He adds: "That the words of the baptismal service assert that the change of the new birth, or regeneration, takes place at the moment of baptism, then and there, no one who candidly examines them, we think, can deny," p. 56.

As to what the word regeneration means, he is clear and explicit: "Re-

generation is a new birth." It is a *supernatural* and *spiritual* change," p. 114. "It is an organic spiritual life, breathed into the being of man by the spirit of God," p. 127. In view of such teachings as to the doctrines of the church, it must have been an unexpected comfort to this "professor of divinity" to have the sacred "house of bishops" send down to the "house of clerical and lay deputies," about the same time that his own book was published, the following statement of doctrine, with the signatures of forty-eight bishops! "Declaration of the Bishops in Council, October 11, 1871. We, the subscribers, bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said church, to declare our convictions as to the meaning of the word 'regenerate,' in the offices for the ministration of baptism for infants, do declare, that in our opinion, the word 'regenerate' is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament."

So much for the unity of "the church!" So much for its historic consistency!

In presenting the doctrines of the church, he says: "Repentance and faith are prerequisites, absolutely necessary in the man as a preparation to his regeneration," p. 120. Putting repentance and faith before regeneration seems like Job's land of darkness, "without any order."

Dr. Adams freely admits "our collects are taken *verbatim*, the most of them, from the sacramentaries of the Roman bishops," p. 33. It is deeply affecting when this grave professor asserts that "very hard it is, when the leaders of the various denominational systems, if they become convinced of their untruth and of our scripturalness, must renounce all their interests, abandon their means of living, and all their social pleasures and connections, as the price of their conversion," p. 25. The abandonment of "*social pleasures*" which is required in order to leave other Christian denominations and join the Episcopal church must be awful!

MR. DRAPER has done well to print a revised edition of Prof. Stuart's able work on the Old Testament Canon.[1] It was originally written in reply to those who discard more or less of the Old and New Testament from the Canon of the Bible, but especially in reply to Prof. Norton's work on the *Evidences of the Genuineness of the Gospels*. The main drift of the book is to show that the Jewish Canon was declared by Christ and his apostles to be of divine origin and authority, and was treated by them as entitled to these claims. The following synopsis is sufficient to indicate the character of the book: Prof. Stuart first defines the Canon, and then treats of its origin; the state of literature among the Jews; continuing the history, he treats of the books of known authors, anonymous books, lost books, manner of preserving the sacred books; genuineness, completion, ancient divisions, and sameness of the Jewish Canon; Canon of the Egyp-

[1] A Critical History and Defence of the Old Testament Canon, by Moses Stuart, Andover. Warren F. Draper. 12mo. 422. $1.75.

tian Jews; Jewish estimate of the Scriptures; testimony of Josephus and others; New Testament testimony; appeals of the New to the Old Testament with an index of passages cited; doubts and difficulties as to certain books of the Old Testament, and the use to be made of the Old Testament under the gospel dispensation. An appendix is added containing and exhibiting the most important documents to show what were the canonical books of the Hebrews. The testimony of some dozen of the early Fathers and others, and of three of their councils, is embodied in this appendix.

PRESIDENT HOVEY, of the Newton Theological Institution (Baptist), has written an able work on the person and work of Christ, and appended to it a critical examination of Dr. Bushnell's "Vicarious Sacrifice."[1] It is sound, scholarly, and written in a style adapted to average intelligence, and in this latter regard has peculiar claims for recommendation. Too many Christians have, at the best, but vague and unsatisfactory views on the great topic here discussed, not from lack of faith, or disinclination to study and comprehend the theme, but mainly, perhaps, because the technical text-books are for scholars and theologians, rather than the general reader. Dr. Hovey writes with a constant aim at simplicity and clearness, while not slighting any important argument, a position necessary to the full development of his views. He first discusses the deity of Christ, as shown by his own testimony and that of his disciples; then Christ's humanity, as shown by his own testimony and that of the sacred writers; he then treats of the unity of Christ under the heads, (1) theory that Christ had no human soul; (2) theory that Christ had virtually two human souls; (3) theory that Christ's consciousness embraced the acting of both divine and human faculties; and (4) the temptation of Christ no objection to this theory. Part Second relates to the work of Christ, (1) the Atonement as related to God, and (2) as related to man. Part Third is an examination of Dr. Bushnell's "Vicarious Sacrifice." It is not necessary that we epitomize this discussion any further than to say that Dr. Hovey earnestly combats the theory that emphasizes but a part of the redemptive work of Christ, while it treats with bitterness another part just as clearly taught in the scriptures, a theory which makes the entire work of the Father, Son, and Spirit, in redemption, to consist in renewing the sinner's character. Dr. Hovey is no mean antagonist, and if he lacks the genius and elegant style of Bushnell, he has a force and terseness of expression, and a a grasp of his subject that fully compensate.

We welcome any clear and able presentation of the character and work of Christ. For the more than eighteen centuries that His name has been known in the world, scarcely a decade of years has passed but that some, "have taken in hand to set forth in order a declaration of those

[1] GOD WITH US; or, the Person and Work of Christ, with an Examination of "The Vicarious Sacrifice" of Dr. Bushnell. By Alvah Hovey, D. D. Boston: Gould & Lincoln. 12mo. pp. 275. $1.50.

things which are most surely believed among us," concerning this wonderful being; and yet this theme is fresh and glowing, and still invites further research. The "Footsteps of Christ,"[1] by Kirchenpropst Caspers, abounds in stirring passages of both force and beauty in setting forth "Christ for us; Christ in us; Christ before us; Christ through us." Each of these "parts" is divided into numerous sections, all well laden with suggestive and apposite truth, and redolent with a sweet, devotional spirit. As a high church Lutheran he lays firm hold of the great doctrine of justification by faith only, and this makes up very largely the web and the woof of his sturdy volume. The style is peculiarly terse and epigrammatic. The author, naturally enough, gives a place to the sacraments not usually awarded by the great body of Protestants. In condensing the original, the English editor has excluded those chapters "advocating views on Baptism and the Lord's supper not in general harmony with evangelical thought in Great Britain." The first section under Part I. is entitled, "Christ is born to die for us." The text is Gen. iii. 15, "The seed of the woman," etc. The first paragraph is as follows: "This promise fastens the deadly bite of the serpent to the Saviour of sinners. His birth points to his death; His coming into the world points to His going out of the world"; a fair specimen of the author's sententious style. The book can be read only with interest and profit.

LONGFELLOW'S "*Divine Tragedy*" merits as many pages as we can give it lines. It tells the story of the life of Christ, in all the beauty of artistic simplicity, with a tranquillity, a close following of the New Testament narrative, a reverential, trustful spirit, which befit the theme and harmonize with the religious feelings of the believing reader. Beautiful as is the poem in itself considered, it has a higher beauty, a nobler purpose, a completer scope, when judged by its relations to two of Longfellow's poems already published. The "Divine Tragedy" is one part of a trilogy founded on the life, character and teachings of Christ, the "Golden Legend," and "New England Tragedies," with connecting interludes, filling out the poet's grand idea. We can only hint at the arrangement of the work. The "Tragedy," last written, but first in order, opens with a prelude, in which an angel is represented as bearing Habakkuk through the air, and concluding his prophetic song in these words, —

> "Awake! unto the vision sublime —
> The vision that is for a time —
> Though it tarry, wait; it is nigh;
> In the end it will speak, and not lie."

Then comes the story of Christ, exquisitely, truthfully told, and with a

[1] The Footsteps of Christ, translated from the German of A. Caspers, church provost and chief pastor at Husum; by Adelaide E. Rodham, edited with a preface by Rev. Chas. H. H. Wright, M. A., Chaplain of Unity Church, Boulogne, etc., etc. Edinburgh: T. & T. Clark, 38 George street. 1871. pp. 434. $2.75.

few characters introduced to give greater effect to the holy central figure. The "Tragedy" is divided into three passovers, and appropriately ends with "The Apostles' Creed." There is to follow it a soliloquy of the Abbot Joachim, in which are musings on theological theories, with the doctrine of the trinity everywhere prominent, and an outlooking for a reign of love. "The Golden Legend," is next in order, a poetic representation of the civilization and religious sentiment of the Middle Ages, with its ideas of Christ and his work, a picture of Medieval, or Roman Catholic misconception of the Saviour. Following the "Legend" is in strong contrast, Martin Luther, resisting the false religious belief of his time, and the author of a new, better, and healthier faith. The "New England Tragedies" follows, in which are pictures of extreme Protestantism, — the Puritan idea of Christ and his teachings. Puritan severity and Roman Catholic gorgeousness are thus alike depicted as extremes, neither quite satisfactory as interpreting and illustrating Christ's mission. We will not stop here to consider whether Longfellow has given too rigid, harsh a character to New England Puritanism; but he certainly shows careful candor of treatment, an evident intention to be just, which is in strong and happy contrast with the writings of some modern poets we could name. The ending of the trilogy will be the soliloquy of the Apostle John, who is represented as still on the earth, ("If I will that he tarry till I come, what is that to thee?") earnestly and hopefully watching for the coming of Christ, when all misconceptions shall be scattered by the light of everlasting truth as exemplified in the Divine Redeemer.

Such, in brief, is the scope of the complete work of which the "Divine Tragedy" is so important a part. Let us thankfully rejoice that our great poet has tuned his harp to such exalted themes, that he has no sympathy with the scepticisms of the day, but takes the gospel narrative as God's truth given for the salvation of man. We shall look for the finished work with great interest, and hazard little in saying, that it must prove the crowning effort of Mr. Longfellow's genius. The "Divine Tragedy" is published in two styles, to suit the purses of purchasers.

PHILOSOPHICAL AND SCIENTIFIC.

A SMALL volume has just been issued with the title of "The Infinite and the Finite,"[1] which although it represents the Swedenborgian faith, makes an interesting and profitable study for speculative minds. The author, Professor Parsons, of Harvard University, is a clear thinker and admirable writer. He uses the English language with skill. We notice, however, one sentence as follows: "to whoever thinks it is obvious" — where he endeavors to make one word both the object of a preposition and the subject of a verb, which is as vain as to attempt to make one bank check do double service.

[1] The Infinite and The Finite. By Theophilus Parsons, Boston: Roberts Brothers, 1872. 12mo. pp. 186. $1.00.

The professor's idea of God is closely allied to that of the pantheist; thus he says: "He created from himself, and is himself the substance of all that is," p. 5. He distinguishes between this idea and pantheism by maintaining that "God, the cause, exists as prior to the created universe, and remains as distinct from it after creation as before."

He holds that "creation is a constant work; and that the support, the maintenance in being of what has been created, is a continual creation of it," p. 11. This view is nearly allied to Dr. Emmons' theory of divine efficiency.

The author presents in a lucid manner the distinction and the difference between natural and spiritual goodness, and then afterwards practically confounds this distinction by declaring that our spiritual faculty "recognizes natural goodness, recognizes it *as* goodness, and rejoices in the belief that it is, in its own way and measure, a preparation for happiness hereafter," p. 122.

He says truly: "We live in an age characterized by a marvellous activity and success of the natural faculties, and an equal torpor and debility of the spiritual faculties," p. 53.

On human ability, he teaches that man "has power over himself, a power of self-determination, which, as to all spiritual things, and all that belongs to his spiritual character and destiny, is complete and perfect," p. 90. Our spiritual freedom he represents as more perfect and free from limitation than our physical or natural freedom. He represents Calvin and Edwards as maintaining not only predestination but also "the absence of human freedom." He says: "It has always been the great problem of religion to reconcile a perfect dependence upon God with the free will and free agency of man," and adds: "They have not been reconciled," p. 115. He then modestly asserts "yet this can be done," and proceeds to reconcile them by maintaining two propositions. 1st. "That our life is God's life always and incessantly given to us." 2d. "That this life is so given that it becomes and is in us our own," p. 116. This "reconciliation" may be satisfactory to a mystic, but to our mind it leaves the truth "worse confounded." It is a curious fact that while he sees no reconciliation between dependence and freedom in the distinction which Edwards makes between necessity and certainty, so far as our experience in this life is concerned, but has recourse to a mystical unity between God's life in man and man's oneness, yet with reference to our experience in heaven, he adopts Edwards' distinction and reconciliation, and seems satisfied with them. Thus he says, our preparation for heaven "is effectual when such a character is built up within us, that while our freedom will always be perfect, we shall always exercise our freedom in choosing good, not because we *must*, but because we *will*." "They who are there, are there because they are so reborn into newness of heart and life; and their character is governed and determined by such principles and motives, that it is only necessary for them to see these two ways, to make it certain that they choose the better," p. 130.

His ideas of inspiration are explicitly stated thus: "The wisdom of God

took possession of the writers, and suspended for a time their personality and freedom," p. 144.

In presenting his Swedenborgian idea of "correspondences," he says: "Heat is but the form which Divine Love puts on, when it comes down into nature and operates there." "Wisdom and Light," "these two correspond, all to all, and each to each, with precise and scientific exactness." "Water corresponds to what I may call truth;" "Clouds correspond to and represent the letter or literal sense of this Word."

Without further notice of the vagaries of the book, we will simply add that we have given elsewhere in this number of the Quarterly, an extract on "The Savage and the Scientist," taken from this book, which in its vividness and truthfulness will interest every reader.

IT is somewhat difficult to criticise a man who is wiser than the Almighty, and who assumes to correct the Inspired Word in explaining God's dealings with his creatures. Rev. Dr. Bartol, in his "*Radical Problems*,"[1] acts the oracle whose utterances are final, and leaves no opportunities for dissent either captious or honest. The book is in many respects a nondescript; no continued purpose runs through its pages; it is the perfection of scrappiness; the paragraphs have no logical connection, and could change places without detriment to the sense; ideas seem to have been written down as they arose in the mind of the author, without any attempt to construct a train of thought, and in this predominating feature the book is *sui generis*. There are beautiful thoughts, a broad humanity, a loving, genial spirit, often deep insight into many important themes scattered through the volume; but with all this the reader cannot resist the feeling that the author scarcely knows what he believes, only so far that in some way everything of this world, — good, bad, and indifferent, — is to have a happy ultimatum; that sin is, on the whole, rather a beneficent provision, and works out good results to the sinner. In fact, Dr. Bartol relieves the Lord of a great deal of responsibility, kindly explains what the Bible had left as mysteries, and (if we could only pin our faith to him!) puts an end to all our doubts and fears as to the future. We must make an exception; he is kind, benevolent, hopeful and helpful to all — except Calvinists! These poor deluded mortals seem to rise up at his every step, merely to be mercilessly knocked down by an epigram, or discomfited by a sharp assumption; and although he finally saves all in a beatific hereafter, we feel a trifle anxious lest he has left us out of his radical heaven to grope our way by the light of the Bible, — a book which, notwithstanding its many errors and short-comings, he generously patronizes!

There are some real gems in the book: the chapter on Father Taylor is one of the sweetest tributes we ever read, and his recital of his experiences as a convalescent is very beautiful; but the volume as an

[1] Radical Problems, by C. A. Bartol. Boston, Roberts Brothers. 16mo. pp. 407. $2.00.

entirety is unsatisfactory, and for the reason that it is like a ship at sea without compass or rudder.

THE TO-MORROW OF DEATH[1] is an interesting book of profitless speculation, and one which could have been written only by a Frenchman. The author claims to explain the future state by scientific processes; he marshals astronomy, chemistry, etc., to his aid, and certainly in a fascinating manner develops his theory of the future condition of the soul. But we never read so wild a book, — one which continually presents the query whether the writer is perpetrating a four-hundred page joke, or whether he is in downright earnest; we think the latter, because there is an earnestness and enthusiasm about the argument which cannot be denied or overlooked. In brief, man, when he dies, goes first to his own proper planet, — and all planets are inhabited, — and he keeps on dying in various ways until he finally reaches his real heaven, — the sun; this for the good man; the wicked ones and infants return to earth and keep on returning after each death until they are all right, and then they hasten to the sun as their eternal home. It is true that the book has a certain sort of fascination, but it has no value save as a literary curiosity, a specimen of speculation run mad. The translator, Mr. Crocker, of the "Literary World," has the ability to give us something of lasting merit, and we hope he will do so.

EDUCATIONAL AND LITERARY.

"YESTERDAYS WITH AUTHORS"[2] is one of the most charming books we have read, — a book that leads on from page to page with a fascinating interest that increases until we turn the last leaf and long for more. Mr. Fields is a fortunate man in at least two respects: he has enjoyed the intimate acquaintance, or stronger, the warm friendship, of many of the eminent authors of this generation, and he has the rare faculty of being able to relate his reminiscences with a grace, an elegant ease, a genial personality, a scholarly and poetic taste such as few possess. A "man of letters," in the best sense of the phrase, with high culture, and carefully regarding the dividing line between justifiable revelations and the sacredness of personal privacy, he has given the public a book of rare merit, — one which every literary person can read with unmixed pleasure and entertainment. Dickens, Hawthorne, Thackeray, Miss Mitford, breathe and talk in a most confidential, cosey manner, and we gain a new insight into their lives and characters; and then Mr. Fields spins the thread of his narrative so delicately that the whole book seems to meet our warmest desires, to disarm our criticism, to make us thankful that authors and

[1] The To-morrow of Death; or, the Future Life according to Science. B. Louis Figuier. Translated from the French by S. R. Crocker. Boston: Roberts Brothers. 16mo. pp. 400. $2.00.

[2] Yesterdays with Authors, by James T. Fields. Boston: James R. Osgood & Co. 12mo. pp. 352. $2.50.

chronicler are so well fitted to each other. Much of the book originally appeared in the "Atlantic Monthly," but there is a large amount of new matter in the volume, adding greatly to its interest and value. But it is needless to say more, for our readers will want to purchase the book and read and enjoy it at their leisure. We only cordially welcome and praise it, and hope Mr. Fields will not lay aside his pen for many years to come.

THE multiplication of books of quotations and extracts from standard authors is one of the many evidences that it is not possible to read all that is written, and that it is comparatively little of any one's writings that will hold a permanent place in literature. The really good things that are written, true gems of thought, are few, and it is well that there are those who have the time and taste to winnow the wheat from the chaff. Mr. Ballou has done this well in his "Treasury of Thought,"[1] a volume of extracts from ancient and modern writers, judiciously selected and well classified. There are many books of this kind, some of them of rare value; such as "Many Thoughts of Many Minds," first and second series, etc., etc., and it is not unfair to presume that Mr. Ballou has availed himself of the labors of others in the same field, as is perfectly proper. But his own labor must have been great and long-continued, and governed by excellent judgment, for his book is admirable in its details, candid, careful, and thorough, and puts the reader in easy acquaintance with the thoughts of the best writers of all ages. Time was when quotations were evidences of wide reading; but with such literary labor-saving machines as this, any one can appear learned, for he has at command the wise sayings, the best thoughts, of standard writers, all in one volume and at a cost that would cover the expense of the "works" of only a single author. As a book of reference, or for miscellaneous reading, this "Treasury," is to be highly commended, and we hope it will have a large sale. The industrious editor can scarcely expect anything like adequate pecuniary compensation for his labor, but he can have the satisfaction of knowing that he has placed the literary public under lasting obligations, and furnished a valuable work for readers and thinkers.

The "Humorous Readings"[2] of Prof. Monroe have been widely circulated, and have prepared the way for his "Public and Parlor Readings," which has abundant assurances of an equally cordial reception. With few exceptions these miscellaneous selections are found in no other compilation. They are largely drawn from the most popular living authors, such as Hugo, Lowell, Charles Reade, Longfellow, Beecher, Mrs. Stowe, Gough,

[1] A Treasury of Thought; An Encyclopædia of Quotations from Ancient and Modern Writers, by Maturin M. Ballou. Boston: James R. Osgood & Co. 8vo. pp. 579. $5.00.

[2] Public and Parlor Readings. Prose and poetry for the use of reading clubs and for public and social entertainments. Miscellaneous. Edited by Lewis B. Monroe. Boston: Lee & Shepard, publishers. New York. Lee, Shepard & Dillingham. 1872. p. 352. $1.50.

Whittier, Lucy Larcom, Alcott, O. W. Holmes, etc., etc., — one hundred and twenty-one selections. They are both entertaining and useful. We are glad to see that a third volume, to complete the series, will consist of "fresh and sparkling dialogues and brief dramas."

To find reading for our youth that shall attract and interest them, without vitiating their tastes and corrupting their morals, is no easy matter. In the "Hand-book of Literature,"[1] if not everything that could be desired, there is very much to command the attention and enrich the minds of those for whom this well-filled and well-printed volume is designed. The lively and eminently instructive historical introduction is a valuable paper in itself, and may be profitably studied by many whose school-days have long since passed away. The brief biographical sketch of each author introduces the reader at once to the distinguished writer; so that, in an easy and indirect way, he becomes acquainted with the eminent literary characters, the gems of whose productions are before him. We deem the selections very felicitous, in the main, and the book ought to have the widest circulation. The writer has given us only British authors in this volume. He begins with Chaucer, and comes down to Alfred Dommett. In the next volume American writers will appear.

MISCELLANEOUS.

WHATEVER Rev. J. G. Wood may be as a clergyman, he is an enthusiastic naturalist, and his numerous and bulky books show great industry, and, so far as we are able to judge, accuracy of statement. Perhaps no man of the present generation has done more to popularize the science of natural history than Mr. Wood; his writings are far from technical mysteries, and at the same time are exact in description; his style is easy and pleasing; his enthusiasm unbounded; and the practical manner in which he "puts" his information is of great value to the reader. His "*Homes without Hands*," "*Bible Animals*," and his large three volume work, have been long familiar to us, and now we welcome a new contribution, "*Insects at Home*,"[2] a royal octavo, with more than seven hundred engravings. The book is simply a popular account of insects, their structure, habits, and transformation, and seems to us, on cursory examination, to be admirably fitted for general use and instruction.

A good feature of the book is the anatomical chart drawings, by which the student can trace easily the different portions of an insect under examination. Young entomologists have generally found their text-books radi-

[1] A Hand-book of English Literature. Intended for the use of high schools, as well as a companion and guide for private students and for general readers. By FRANCIS H. UNDERWOOD, A. M. British Authors. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1871. pp. 608. $2.50.

[2] Insects at Home; being a popular account of Insects, their Structure, Habits, and Transformations. By the Rev. J. G. WOOD. 700 illustrations. New York, *Charles Scribner & Co.*. 8vo. pp. 670. $5.00.

cally deficient in this respect; but here "no reader need be puzzled as to the difference between mandible, maxilla, labium, and mentum," which assertion, taking into consideration our own limited knowledge of natural history, we are not at the present writing prepared to dispute! It is a good sign of the times that books like this are published and meet with remunerative sale, and both publishers and the public are to be congratulated. It should be said that it is nearly as interesting to the average reader as to the professed naturalist; we have found it exceedingly attractive, although the loss of a joint or two in a bug's leg would not excite our scientific wonder, or be to us a test of the accuracy of the author's descriptions.

THE *Library of Wonders*, published by Charles Scribner & Co., to which we have made frequent reference, met with such a favorable reception, that a new series of books, "equally cheap, convenient, interesting, and valuable," has been begun by the same firm, viz., a "*Library of Travel, Exploration, and Adventure.*" Each volume will treat of a single country or region, will give the leading points in its history, topography, people, customs, etc., etc., with numerous illustrative engravings, and with such completeness, that the reader can obtain in a small compass accurate and comprehensive knowledge of the subject under consideration. Bayard Taylor edits this series, and the first volume, "Japan,"[1] is creditable to his taste, judgment, and faculty of happy condensation of a surplus of material; his work is chiefly that of compilation. Mr. Taylor, in his previous writings, has been inclined to ignore or depreciate missionary labors; we hope in this series he will take a different course.

DISTINGUISHED medical writers have supplied "the profession" with elaborate treatises[2] upon the symptoms and treatment of the diseases of women. But the work now before us is the first we have seen which clearly points out their *causes*, and the methods by which these causes can be reached, and entire recovery be assured. Dr. Taylor's theory is founded upon a full recognition of what simple gravitation, of what mechanical force, of what chemistry, and all other agencies may have to do in displacing, or keeping in place, the pelvic organs; and whenever derangement is found, adapts his methods to the work of readjusting these coöperative forces, in the most direct and common-sense way. He first searches for, usually finds, and then removes the cause, and thus the disease. In the books of "the profession," the student is taught to deal with the symptoms, many of which may be mitigated, or they may not, ; but their *causes* remaining, they are sure to return, and often in an aggravated form. Hence,

[1] Japan in Our Day. Compiled and arranged by BAYARD TAYLOR. New York: Charles Scribner & Co. 12mo. pp. 280. $1.50.

[2] Diseases of women: their causes, prevention and, radical cure. By GEORGE H. TAYLOR, M. D., author of Paralysis, and other Affections of the Nerves, Exposition of the Swedish Movement-cure, etc. George Marlean, Philadelphia, New York, and Boston, 1861. pp. 318. $2.00.

so many feeble mothers, and so many married women never mothers, to say nothing of the varied weaknesses of the greater portion of the unmarried.

But the remedial methods set forth in this book based upon the Swedish movement cure, which Dr. Taylor introduced into this country, and has developed and practised with such signal success for fifteen years, are simple, philosophical, appropriate, — diminishing excessive capillary fulness, increasing nutritive processes, restoring a disturbed equipoise between muscular and nervous relations and action, and invigorating the *natural* supports of suspended pelvic organs, always dispensing immediately and permanently with the usually found "*artificial*" supports. And in doing this "there is no tasking of inadequate powers, no crisis to pass, no unnatural and inordinate effort to be made. The restoration seems to the patient to be spontaneous." Two deficiencies are supplied, viz., the capacities for "*evolving*" and "*directing*" force. In short, the patient is cured, and taught how to keep well.

This work is every way worthy the candid attention of "the profession." The author is their peer in natural capacity, and in thorough medical research, and his views challenge fair consideration at the hands of those to whose care such vital interests are committed. Technical terms, of which there are a few, are defined in a glossary, and the book may be read with profit by every intelligent woman. The writer of this too brief notice has been compelled, by frequent observation, to accord to the practice set forth in this book, a success never secured by that in which he was educated as a physician, and which is generally adopted by "the *Faculty*."

ONE who has had a two years' residence in an insane retreat, as a patient, and been quite restored, has had opportunities for gaining the necessary facts from which to pronounce judgment upon the restorative methods adopted there. But the question naturally arises whether some of the impressions of such a person may not have been gained while in a partially insane state, and therefore be unreliable. The author of "Behind the Bars"[1] writes clearly, positively, earnestly, and with apparent candor. The "solitary" system, as against the "social," is decidedly condemned, — subjecting the slightly deranged to a very similar regime to that of the raving maniac and the idiotic; refusing the visits of friends to convalescents; the treatment of the milder cases more as prisoners than as boarders, both in the matter of lodging and diet, and their retention long after they might go home; refusing "intimacies" between congenial spirits, etc., etc., are strongly reprobated, and represented as too often the rule where they should be the exceptions. The writer believes "the hospital to be of the most honored importance." It should receive intimate friends. "It should be more than a hospital: it should be hospitable."

Complaint is made of too much physical restraint. This mode is not adapted to inculcate moral principle. Germany, France and Italy are quoted as being more indulgent. The author, the wife of the Hon. George Lunt, is well informed, and carries a vigorous pen.

[1] Behind the Bars. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1871. pp. 356. $2.00.

BRIEF NOTICES.

MANY of the books here noticed deserve more space than we can give to them; but if our criticisms are short, they are candid and well considered.

"A POCKET edition of national, political history, in its most compressed form," is Tileston's "Hand-book" of the Administrations of the United States; comprising a synopsis of the leading political events in American history, from the inauguration of Washington to the present period. It is just such a book as every American citizen ought to have at ready command. From Washington to Grant, it contains the leading historical items of each administration, with cotemporaneous English history, and all in a small, readable, neat volume.

LEE & SHEPARD publish the "Poems of Robert Burns, complete," in a small, compact, well-printed volume, illustrated and neatly bound, and it will be welcomed by all the lovers of that eminent Scottish bard. The notes, the full table of contents, the glossary and the two complete indexes, add very much to its value. They have also recently issued the following, among many other valuable works: "Curiosities of the Law Reporters," 1871; pp. 212; $1.50. Well printed and bound, and would interest others than those of the profession. "Bivouac and Battle (Oliver Optic), Upward and Onward Series," 1872; pp. 341; $1.25. Every way sustaining the enviable reputation of its author. "The Turning Wheel (by Paul Cobden), The Beckoning Series," 1872; pp. 364; $1.25. A story that will be read by all who begin it. "The Young Dodge Club; Among the Brigands" (De Mille), 1872; pp. 328; $1.50. A fair tale, with some thrilling incidents. "Sophomores of Radcliffe (Kellogg), Whispering Pine Series," 1872; pp. 281; $1.25. Giving a chapter of a self-sustaining student's life, that is as natural as it is truthful, making a suggestive and useful story. "The American Home-book of In-door Games, Amusements and Occupations; by Mrs. Caroline L. Smith," 1872; pp. 380; $1.50. Parents can receive valuable hints, and children some good instruction, from this well-printed and abundantly illustrated book. "Oliver Optic's Almanac (1872), for Boys and Girls"; quarto, pp. 72; abundantly illustrated and full of instructive and entertaining matter.

"Aunt Madge's Story," is the last of the incomparable juveniles, by Sophie May, a writer who has no peer in her peculiar line. "Infant's Delight," and "Children's Treasure" (Lee & Shepard), are full of good things in prose, verse, and pictures, for the little folks. "Sunday Album,' is a child's book of alternate pages of text and illustration well adapted for the sacred hours. "Bits of Travel," by H. H. (J. R. Osgood & Co.) is one of the most charming books ever written. It is sprightly, humorous, beautiful in its descriptions, fresh and fragrant in its views, and, in brief, gives in fascinating language just such "bits of travel" as all can enjoy with the keenest relish. The book is published in dainty style.

EDITORS' TABLE.

In issuing the present number of the Quarterly we have impressive illustrations of the frailty of human life. The able article on "The Hanover Church" was sent us by Deacon Palmer, not only with the hope of seeing it in type, but also with the purpose of furnishing a sequel which should complete the history of that organization in connection with its new house of worship on Bowdoin street. But before the *proof* was ready to be examined, his spirit was summoned away. He died March 14, aged 68 years. He was prominent among the members of that church, and a power in it; but in his modest recital of its history he does not make his own position appear. The work which he left unfinished must now be committed to other hands.

In the department of necrology, also, the same solemn lesson is taught us. Rev. Dr. Guernsey prepared for us the sketch of Rev. Mr. Sloan, and expressed a deep interest in its publication, little thinking that he would, ere its appearance in print, be uniting with that dear brother in ascriptions of praise around the throne of God.

On the subject of necrology, we would suggest to our contributors the importance of brevity, and would repeat that it is absolutely *essential* that a necrological notice should give the following items: —

1. Name in full.
2. Names of the parents in full.
3. The mother's *family* name.
4. Exact date and place of birth.
5. Dates and places of education.
6. Exact date of marriage.
7. Number of children.
8. Exact date of ordination.
9. Dates and places of service.
10. Exact date and place of death.

We will add, as our necrology is not like an ephemeral obituary, but is designed to be monumental in its character, the authors and friends should not be solicitous or sensitive as to the exact date of the publication of a given sketch. Various considerations which can be appreciated only by the editors may have an influence in deciding what shall be inserted in a particular number of the Quarterly.

The article in our present issue, on the Lutherans, will be read with interest, especially as the author is a Lutheran minister. He draws freely from Ohio sources as he was until recently a pastor in that State. It is significant that the General Synod Lutherans are the only body, of any other denomination than our own, which sent a delegate to our recent National Council. We hope the time is not far distant when we shall be embraced in the same fold.

The account given in our necrology of Charles Wood Ritchie, shows how good a Congregational deacon can be raised from the German stock.

CONGREGATIONAL QUARTERLY RECORD, 1872.

CHURCHES FORMED.

1871.

CAWKER CITY, Kan., Dec. 24, 8 members.
CEDAR NARROWS, O., Dec. 23, 29 members.
DIXON, Mo., Dec 31.
MONSEY, N. Y., Nov. 8, 10 members.
PEBBLE CREEK, Neb., Dec. 28, 4 members.

1872.

BEECHER, Ill., Jan. 21.
BLUE RAPIDS, Kan., 20 members.
CANNON CITY, Minn., Feb. 20, 23 members.
CHAPIN, Ill., Jan. 17, 15 members.
CHICAGO, Ill. (Welch), 23 members.
DOVER CENTRE, Vt., Jan. 3.
LAC QUI PARLE, Minn., Feb. 11, 7 members.
LIBERTY FARM, Neb., Jan. 28, 9 members.
MATTOON, Ill., March 10, 37 members.
McMINNVILLE (near) Tenn., Feb. 13, 13 members.
MILLER'S FALLS, Mass., Jan., 25 members.
MONTEVIDEO, Minn., Feb. 11, 24 members.
NEWTOWN, Mo.
PLAINFIELD, N. Y., Feb. 14.
PLOVER, Wis.
SPRING RANCH, Neb.
STRAWBERRY POINT, Minn., Feb. 14, 11 members.
WALNUT, Ill., Jan. 13, 11 members.
WARREN, N. Y., Feb. 14.

MINISTERS ORDAINED.

1871.

HICK, GEO. H., over the Ch. in Monsey, N. Y., Nov. 8. Sermon by Rev. Geo. Porter, of Greene. Ordaining prayer by Rev. L. Smith Hobart, of New York City.

MARSHALL, JAMES, to the work of the Ministry in Brooklyn, N. Y., Dec. 10. Sermon by Rev. William I. Budington, D. D., of Brooklyn.

WADHAMS, JONATHAN, to the work of the Ministry in Oswego, Ill., Dec. 20. Sermon by Rev. Thomas N. Haskell, of Aurora.

1872.

BAKE, H. P., to the work of the Ministry in Rochester, N. Y., Jan. 24.

BICKFORD, L. FRANK, to the work of the Ministry in Allegan, Mich., Jan. 16. Sermon by Rev. John G. Fraser of East Toledo, O. Ordaining prayer by Rev. Wolcott B. Williams, of Charlotte.

BODWELL, JOSEPH C., Jr., over the Ch. in Thompson, Ct., Feb. 13. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary. Prayer by Rev. Nathaniel Beach, of Woodstock.

BOWERS, GEORGE, over the Ch. in Warren, N. Y., Feb. 14.

DAY, RODNEY C., over the Ch. in Lisbon, N. Y., Feb. 22. Sermon by Rev. George B. Rowley, of Norfolk. Ordaining prayer by Rev. George A. Rockwood, of Rensselaer Falls.

GRISWOLD, J. B., to the work of the Ministry in Talcottville, Ct., Jan. 28. Sermon by Rev. William L. Gage, of Hartford. Ordaining prayer by Rev. Josiah E. Kittredge, of Glastonbury.

HARDY, V. M., over the Ch. in Morrisville, Vt., Jan. 31. Sermon by Rev. Benjamin F. Perkins, of Stowe. Ordaining prayer by Rev. James Dougherty, D. D., of Johnson.

JONES, ALBERT N., over the Ch. in Jackson and Brooks, Me., Feb. 8. Sermon by Rev. Luther Wiswall, of Windham. Ordaining prayer by Rev. Stephen Thurston, D. D., of Searsport.

KERN, ANDREW, to the work of the Ministry in Muscatine, Io., Feb., 6. Sermon by Rev. Jacob Reuth, of Muscatine.

LEWIS, EVERETT E., over the Ch. in Haddam, Ct., Jan. 17. Sermon by Rev. Leverett Griggs, D. D., of Bristol.

MAILE, JOHN L., over the Ch. in East Johnstown, Mich., Jan. 17. Sermon by Rev. Moses Q. McFarland, of Bedford.

NICHOLS, NATHAN R., over the Ch. in Acworth, N. H., Feb. 1. Sermon by Rev. George R. W. Scott, of Newport. Ordaining prayer by Rev. Charles Packard, of New Alstead.

POWELL, S. W., to the work of the Ministry in Arena, Wis., Feb. 8. Sermon by Rev. Charles H. Richards, of Madison.

RAND, WILLIAM H., to the work of the Ministry in Oldtown, Me., Jan. 17. Sermon by Rev. George W. Field, D. D., of Bangor. Ordaining prayer by Rev. John W. H. Baker, of Topsham.

RICHARDSON, CHARLES A., to the work of the Ministry in Fredonia, Kan., Feb. 14. Sermon by Rev. Albert M. Richardson, of Lawrence. Ordaining prayer by Rev. George A. Beckwith, of Neodesha.

RIGGS, THOMAS S., missionary to the Dakotas in Beloit, Wis., Jan. 16. Sermon by Rev. George Bushnell, of Beloit.

MINISTERS INSTALLED.

1871.

BOYD, Rev. PLINY S., over the Ch. in Amesbury and Salisbury Mills, Mass., Dec. 27. Sermon by Rev. James Powell, of Newburyport.

JONES, Rev. ENOCH, over the Welsh Ch. in New Cambria, Mo., Dec. 17. Sermon by Rev. George M. Jones, of Callao.

McINTIRE, Rev. CHARLES C., over the Ch. in Rockport, Mass., Dec. 28. Sermon by Rev. George N. Anthony, of Peabody. Installing prayer by Rev. George L. Gleason, of Manchester.

MELVIN, Rev. CHARLES T., over the Ch. in Emporia, Kan., Dec. 19. Sermon by Rev. Peter McVicker, D. D., of Topeka.

PHILLIPS, Rev. GEORGE W., over the Plymouth Ch. in Worcester, Mass., Dec. 28. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Ebenezer Cutler, D. D., of Worcester.

ROBINSON, Rev. WILLIAM A., over the Ch. in Homer, N. Y., Dec. 13. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College, Vt.

1872.

BATES, Rev. S. LYSANDER, over the Ch. in Newbury, Vt., Jan. 16. Sermon by Rev. Charles W. Thompson, of Danville. Installing prayer by Rev. Silas McKeen, D. D., of Bradford.

CASE, Rev. HORATIO M., over the Ch. in Allen's Grove, Wis., Jan. 31. Sermon by Rev. Lyman Whiting, D. D., of Janesville. Installing prayer by Rev. Dexter Clary, of Beloit.

CHAMBERLAIN, Rev. WILLIAM A., over the Ch. in Oshkosh, Wis., Jan. 16. Sermon by Rev. Henry C. Dickinson, of Appleton.

DE FOREST, Rev. HENRY S., over the Ch. in Council Bluffs, Io., Jan. 14. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Installing prayer by Rev. Milo N. Miles, of Calla, Neb.

HARLOW, Rev. RUFUS K., over the Village Ch. in Medway, Mass., Feb. 13. Sermon by Rev. William B. Wright of Boston. Installing prayer by Rev. David Sanford, of Medway.

HARRIS, Rev. GEORGE, Jr., over the Central Ch. in Providence, R. I., Feb. 20. Sermon by Rev. Samuel Harris, D. D., of Yale Seminary, Ct. Installing prayer by Rev. Thomas Laurie, D. D., of Providence.

HASSELL, Rev. RICHARD, over the Ch. in Kellogg, Io., Jan. 4. Sermon by Rev. William W. Woodworth, of Grinnell.

HAZEN, Rev. T. A., over the Ch. in Goshen, Ct., Feb. 7. Sermon by Rev. Alexander Bullions, D. D., of Sharon.

HUBBELL, Rev. WILLIAM S., over the 1st Ch. in Somerville, Mass., Feb. 1st. Sermon by Rev. John De Witt, of Boston. Installing prayer by Rev. Uriah Balkam, D. D., of Lewiston, Me.

HUNGERFORD, Rev. EDWARD, over the Ch. in Meriden, Ct., Feb. 15.

HUNTINGTON, Rev. GEORGE, over the Ch. in Oak Park, Ill., March 7. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago.

KIMBALL, Rev. WOODBURY S., over the 1st Ch. in Greenfield, Mass., March 7. Sermon by Rev. David Peck, of Sunderland. Installing prayer by Rev. Robert Crawford, D. D., of Deerfield.

MASKER, Rev. W. A., over the Ch. in Parkville, L. I., Feb. 26. Sermon by Rev. Martin Williston, of Flushing. Installing prayer by Rev. Isaac C. Meserve, of Brooklyn.

McLEAN, Rev. JAMES, over the Union Ch. in South Weymouth, Mass., Feb. 27. Sermon by Rev. Albert H. Plumb, of Boston Highlands. Installing prayer by Rev. Stephen H. Hayes, of Boston.

NICHOLS, Rev. CHARLES L., over the Ch. in Brownville, Me., Feb. 20. Sermon by Rev. Amory H. Tyler, of Monson. Installing prayer by Rev. John H. Gurney, of Foxcroft.

PELOUBET, Rev. FRANCIS N., over the 1st Congregational Ch. in Natick, Mass., Jan. 17. Sermon by Rev. John De Witt, of Boston. Installing prayer by Rev. Charles Jones, of Saxonville.

PLUMB, Rev. ALBERT H., over the Walnut Avenue Ch., Boston Highlands, Mass., Jan. 4. Sermon by Rev. George H. Gould, D. D., of Worcester. Installing prayer by Rev. N. Adams, D. D., of Boston.

SQUIRES, Rev. NORMAN J., over the Central Ch. in Portland, Ct., Feb. 29. Sermon by Rev. Andrew C. Dennison, of Middlefield. Installing prayer by Rev. (——) Clark, of Portland.

TAYLOR, Rev. JEREMIAH, D. D., over the Elmwood Ch. in Providence, R. I., Jan. 24. Sermon by Rev. Thacher Thayer, D. D., of Newport. Installing prayer by Rev. Francis Horton of Barrington.

THOMPSON, Rev. WILLIAM A., over the Old South Ch. in Reading, Mass., Feb. 14. Sermon by Rev. M. B. Riddel, D. D., of Hartford Seminary. Installing prayer by Rev. Albert G. Bale, of Melrose.

WHITON, Rev. JAMES M., over the North Ch. in Lynn, Mass., Feb. 13. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Geo. W. Blagden, D. D., of Boston.

WOOLEY, Rev. JOSEPH J., over the Ch. in Pawtucket, R. I., March 6. Sermon by Rev. Homer N. Dunning, of South Norwalk, Ct. Installing prayer by Rev. Constantine Blodgett, D. D., of Pawtucket.

MINISTERS DISMISSED.

1871.

BATES, Rev. S. LYSANDER, from the Ch. in Underhill, Vt., Nov. 7.

DENNEN, Rev. STEPHEN R., from the 1st Ch. in Woburn, Mass., Dec. 27.

TAYLOR, Rev. JEREMIAH, D. D., from the Ch. in West Killingly, Ct., Dec. 29.

TUPPER, Rev. HENRY M., from the Ch. in Waverley, Ill., Sept. 12.

1872.

ALLEN, Rev. SIMEON O., from the Ch. in Lansing, Mich., Jan. 1.

BATES, Rev. HENRY, from the Ch. in Canton, Ill., Jan. 19.

DICKINSON, Rev. HENRY C., from the Ch. in Appleton, Wis., Feb. 26.

ELLIOT, Rev. LESTER H., from the Ch. in Winooski, Vt., Jan. 30.

HARRIS, Rev. GEORGE, Jr., from the Ch. in Auburn Me., Jan. 15.

HUBBELL, Rev WILLIAM S., from the Ch. in West Roxbury, Mass., Jan. 25.

OBER, Rev. WILLIAM F., from the West Ch. in Portland, Me., Jan. 2.

PIKE, Rev. JOSIAH W. C., from the Ch. in South Wellfleet, Mass.

POWERS, Rev. HENRY, from the Elm Place Ch. in Brooklyn, N. Y., Jan. 10.

TELLER, Rev. DANIEL W., from the Ch. in Hadlyme, Ct., Jan. 2.

THOMPSON, Rev. WILLIAM A., from the Ch. in Conway, Mass., Jan. 29.

WILD, Rev. Daniel, from the 1st Ch. in Brookfield, Vt., Jan. 2.

MINISTERS MARRIED.

BUMSTEAD—HOIT. In North Conway, N. H., Jan. 9, Rev. Horace Bumstead, of Minneapolis, Minn., to Miss Anna M. Hoit, of North Conway.

CLARK—WOOD. In Pawtucket, R. I., Jan. 18, Rev. De Witt S. Clark, of Clin-

ton, Mass., to Miss Emma T. Wood, of Pawtucket.

HARMON—SMITH. In Keene, N. H., March 5, Rev. Elijah Harmon, of Winchester, to Miss Eunice M. Smith.

MOORE—WITTER. In Canterbury, Ct., Feb. 14, Rev. William B. Moore, of Bolton, to Miss Maria D. Witter, of Canterbury.

OTTMAN—PUFF. In Danby, N. Y., Jan. 13, Rev. Henry A. Ottman, of Hartford, Ct., to Miss Ella A. Puff, of Danby.

TAYLOR—JACKSON. In Boston, Mass., Jan. 1st., Rev. J. B. Taylor, of Bowdoin College, to Miss Julie S. Jackson, of Boston.

MINISTERS DECEASED.

1871.

BRINKERHOFF, Rev. WILLIAM H., in Weymouth, O., Dec. 11, aged 67 years.

CHURCH, Rev. MOSES B., in ——, Io., Dec. 28.

1872.

CLARK, Rev. PERKINS K., in Charlemont, Mass., Jan. 4, aged 60 years.

GRISWOLD, Rev. JOHN F., in Brooklyn, N. Y., Feb. 15, aged 76 years.

HOPKINS, Rev. ERASTUS, in Northampton, Mass., Jan. 24, aged 61 years.

HORTON, Rev. FRANCIS, in Barrington, R. I., March 19, aged 68 years.

HOWLAND, Rev. H. O., in Kinderhook, N. Y., Feb. 13, aged 59 years.

JONES, Rev. ELISHA C., in Southington, Ct., March 9, aged 64 years.

PARKER, Rev. LUCIUS H., in Galesburg, Ill., Feb. 29.

RAY, Rev. BENJ. F., in New Ipswich, N. H., Jan. 7, aged 48 years.

ROGERS, Rev. ISAAC, in Farmington, Me., Feb. 15, aged 77 years.

WILCOX, Rev. Luman, in Lyman, Ill., January 12.

MINISTERS' WIVES DECEASED.

1871.

KIDDER, Mrs. LORENA, wife of Rev. Corbin, in Orland, Ind., Dec. 24, aged 60 yrs.

1872.

BACON, Mrs. NELLIE M., wife of Rev. James M., in Ashby, Mass., March 2, aged 30 years.

BRADFORD, Mrs. MARY H., wife of Rev. Benjamin F., in Charlotte, Mich., March.

BRUNDAGE, Mrs. MARY S., wife of Rev. Israel, in Paxton, Ill., aged 41 years.

DICKINSON, Mrs. HARRIET A., wife of Rev. Ferdinand W., in Coventry, Vt., Jan. 14, aged 33 years.

HACKETT, Mrs. VESTA H., wife of Rev. Simeon, in Temple, Me., Jan. 31, aged 73 years.

HARRISON, Mrs., (——), wife of Rev. Chas. S., in Earlville, Ill.

NASON, Mrs. MARTHA, wife of the late Rev. Reuben, in Mount Pleasant, Io., Jan. 1, aged 85 years.

PLUMER, Mrs. Elizabeth M., wife of Rev. Alexander R., in Tremont, Me., Jan. 23.

SAVAGE, Mrs. ——, wife of Rev. William T., D. D., in Franklin, N. H., Jan. 1.

THORNTON, Mrs. CATHARINE, wife of Rev. James B., Jr., in Scarboro', Me., Jan. 2.

VOLENTINE, Mrs. ALICE E., wife of Rev. Thomas J., in Champaign, Ill., Feb. 11, aged 22 years.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

NOTWITHSTANDING the repeated and irrepressible *extra* calls upon the Congregational churches, east and west, in behalf of the sufferers by fire at Chicago, a few generous donations in aid of the building fund for the Congregational House, have been made. The fund, in money and reliable pledges, now amounts to a trifle over eighty thousand dollars. To this quite twenty, possibly thirty thousand dollars must be added before the directors can be sure of making the absolutely necessary changes in their two buildings to fit them for remunerative occupancy, and build merely the *outside* of the new fire-proof library. And even *this*, last named, may have to be deferred, greatly to our regret and loss, unless a more general interest shall be awakened among those who have, as yet, rendered no assistance to this pressing object. But up to this extent, at least, the directors must go, as speedily as possible, after the first day of the next month.

To the pastors and members of Congregational churches that have not taken "THE ONE, GENEROUS, MEMORIAL CONTRIBUTION," this subject does appeal, and must appeal, and will appeal, until it meets a response in *something*, — much, or indeed, little, if so it must be. To this only resort the directors are driven by the necessities of the case, — such as the wants of our benevolent societies having offices here, the wants of the library, of the ministry, and of the denomination at large, etc., etc. And they are encouraged to urge these appeals with more importunity from the unanimity with which national councils, conventions, and assemblies, as well as State associations, and conferences, have indorsed and commended this object to every Congregational church for one fair response: and in addition to this they have been cheered by the cordial and hearty good feeling, in their behalf, which has been expressed by every intelligent person, clergyman or layman, who has been on the ground, looked at the site, seen our good beginning of library and of plans, and learned our future purposes, and our every-way cheering prospects of untold usefulness when all is complete and paid for as proposed. And the question, "Why this holding back on the part of the non-giving?" is as surprising as it is perplexing; Christians of other denominations express amazement at the want of co-operation in a matter to them so plain and so important. They see not why every church, large and small, rich and poor, does not spring to the rescue, according to its ability, even at the cost of inconvenience and self-denial, as it is an object in which such momentous interests are involved. But for the disastrous calamities befalling the West last fall and demands for immediate and large aid which supervened, there is good reason to believe that the most, if not all, that is now needed for speedy use, would have been ere this, secured. As those demands have been mostly met, *it is hoped, it must be believed*, that this long-postponed call will be *now* heeded and so silenced: that this begun work will be soon consummated, and our branch of the Christian brotherhood have its own family house, at this old homestead of the Congregational churches.

ISAAC P. LANGWORTHY, *Cor. Sec'y,*
American Congregational Association.

40 WINTER STREET, BOSTON, April 5, 1872.

AMERICAN CONGREGATIONAL UNION.

THE field of usefulness which God in his providence is opening before the churches of our denomination is growing broader and broader day by day. The diversity of kindly offices which come within the province of the American Congregational Union is constantly on the increase. The specific work of church building is pressing more and more severely upon us. The trustees of the union, in accordance with the suggestion made at the meeting of the National Council, have instituted still further means for securing land as sites for churches at the great railroad centres of the Pacific slope; and are encouraged and stimulated by the large proportion of cases now applying for help in which the land is gratuitously furnished. Great advantages are gained by an early start, often by an anticipation of the wants of an incoming population.

The Union has now 53 houses of worship in process of erection, for which pledges have been made of over $20,000, some $12,000 in excess of present receipts. Will the churches respond to the call which is made on them? will they meet the responsibility which God seems to be devolving upon them?

The *Congregational Union* has paid the following appropriations since those reported in the *Quarterly* for January, 1872: —

Wayne Station,	*Ill.*,	(1st Cong. church),	$350 00
Eastmanville,	*Mich.*,	" " "	400 00
Ionia,	"	" " "	400 00
Roxbury,	*Vt.*,	(Union Cong. church),	400 00
Mayo Maine,	*Wis.*,	(1st Cong. church),	350 00
			$1,900 00

The Union has hitherto had no means of monthly communication with the churches, and rarely, if ever, has it been remembered at the monthly concert of prayer. We are happy to announce that an arrangement has been made by which one page of "The Home Missionary," each month, will hereafter be devoted to the work of the Union. This monthly record will, we trust, bring our work closer to the churches, and secure for us an interest in their prayers at the monthly concert. We have every reasonable facility for aiding judiciously the feeble churches in their efforts to build houses of worship. Our system of operation is itself a growth, the result of years of experience, and we need only more numerous and larger contributions from the churches in order to attain the highest efficiency and the most brilliant success. Our work is the work of the churches, and it is for them to determine its limits and its triumph.

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.
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Truly Yours
Wm Williams